THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

MR. EDITOR,—FREDERICK W. HOFFMAN, the subject of the following lines, was a resident in Baltimore, Md. In the spring of 1833 he joined the present Junior Class (then Sophomore) of Harvard University; but was soon obliged to relinquish his studies on account of ill health. He left the University, and by the advice of his medical attendants sailed for Europe in the expectation that a sea voyage would renovate his broken constitution. But such was not GOD'S will. He died at Lyons, France, December 1833. The character of Hoffman was an uncommon one. Although only seventeen years old when he died, he was a communicant of the Episcopal Church, and a sincere, devoted and humble follower of the blessed JESUS. His religion was manifest in every action of his life, and cast a bright coloring over every thing which he did. His gentleness, his humility, his sweetness of disposition won the hearts of all, and all admired in him that beauty of holiness which was ever conspicuous. Possessing talents of the highest order, sanctified by the HOLY SPIRIT, sincerely and ardently attached to the Episcopal Church, he would most probably, had his life been spared, have been called to minister at her altars, where his usefulness would have been almost boundless. But GOD seeth not as man seeth, and prematurely for all but himself he has gone home. A foreign tomb has closed over his remains, but his memory will long live fondly embalmed in the hearts of his sorrowing relatives and friends, and of all who knew him. Will you permit a friend and classmate to offer the following tribute, vain offering though it be, to his beloved memory?

To F. W. H.

BELOVED! how brief thy race has been,
How soon thy course is o'er,
How soon thou 'st left this world of sin
For yon celestial shore.
Away from thy loved home so blest,
Thy spirit fled to GOD;
And thy pale form is laid at rest
Beneath a foreign sod.

Together we have often stray'd
Through grove and flowery dale,
Together we have knelt and pray'd
Before the chancel's rail.
Ah! days too blest! for ever gone!
How swiftly have ye flown!
Thy gentle walk on earth is done,
And I am left alone.

Yet not alone, for One is near
To sooth my troubled soul;
He deigns my plaintive moan to hear,
He hastens to console.
And pent within the dreary tomb,
Thy accents will not stay,
But issue from its gathering gloom
To light me on my way.

Across the dark Atlantic's wave,
By angry tempests stirr'd,
Thy voice from out thy distant grave
In gentlest notes is heard.
It comes to cheer me as I weep,
In kind consoling strain;
And whispers that thou dost but sleep,
And soon will wake again.

It tells me of a happier shore,
A brighter world than ours,
Where thorns and briars lurk no more
Amid the blooming flowers.
It bids me to my Maker turn
Ere yet my lamp is dim;
The joys of this poor earth to spurn,
And cling alone to Him.

It murmurs thou art happy now,
It bids my grief be still,
And tells me meekly I must bow
Before our Father's will:
Dear friend, farewell! thou 'st reach'd thy home,
And O! may we soon meet,
Where sin and sorrow never come,
At our dear Saviour's feet. B. D. W.

Cambridge, Feb. 23.

BIOGRAPHY.

From the Lutheran Observer.

MARTIN LUTHER.

HE was born at Eisleben, on Nov. 10th, 1483. He was of humble but respectable parentage. "I am," said Luther, "a farmer's son; my father, grandfather, and great-grandfather, were real farmers." His parents were very solicitous about his education. He was first sent to school at Mansfield—in his 14th year he was sent to Magdeburg, and afterward to Eisenach, and at both places he was obliged to beg his bread by public praying and singing, as was the custom with all poor children, until a pious woman boarded him at her table. GOD thus taught him to know what poverty was, but also permitted him to experience his wonderful providence. In his 18th year he went to the university of Erfurt. He devoted much time to the study of philosophy, and to the old Latin writers, and committed many passages to memory. Every morning he began his study with prayer, and used to say, to have prayed fervently is more than the half of study. Here in the monastery library he first saw a Latin Bible, and a new field was opened to his investigations after truth. "I thought," said he, "there were no other epistles and gospels than those in the manual, but I found a Bible in the library at Erfurt, which I read with great astonishment."

GOD schooled him severely in a dangerous attack of sickness, in which his mind was much employed about dying. An old priest who visited him said, among other things, "My son, be of good cheer, you will not die. GOD will yet make a great man of you, who will comfort many people. Him whom GOD loves he chastens early, in which school the patient learns much."

In his 20th year he took the degree of Master of Arts, that he might earn something in instructing others. He now studied law, but he had not prosecuted it more than a year, when the unfortunate death of his friend Alexis, as well as his own wonderful escape from a flash of lightning, which struck near him, induced him to go to an Augustinian monastery, for he was troubled with the doubt whether he could secure the grace of GOD in his former condition; and he regarded the monastic life, unsuited as it was to his disposition and former principles, as most pleasing in the sight of GOD.

This step was not sanctioned by his father, and he himself confessed that it was precipitately made.

Severe were the duties of the first year; he was obliged not only to go round the town and beg, but to guard the doors, sweep the church, and to clean out all the filth of the monastery; but keener still were his internal sufferings, for the strictest observance of all his duties and the mortifications of the body did not secure that peace of mind which he expected. Although he exercised himself incessantly in prayer, and read the writings of ancient and modern theologians in connexion with the Bible, yet he was still melancholy and could not be relieved. He often consulted Staupitz, the vicar general of his order, and confessed to him the troubled state of his mind; he encouraged him and said, "You do not know how necessary these temptations are to you. GOD is exercising you not in vain. You will see that he will use you for great designs." In a dangerous sickness in the second year of his monastic life, he opened his heart to an old monk, who directed him "to exercise faith in CHRIST, through whom our sins are forgiven, and consequently in whom alone peace of conscience is found." This gladdened his heart and induced him to examine the subject more intently.

In 1507, he was consecrated priest in his 24th year, and although the Bible was taken from him, yet he visited the library as often as he could, to read that beloved book.

In 1508, he was appointed professor at the new university of Wittenburg, where he first taught philosophy, but soon after began to teach theology. He constantly read the Bible, admonished the students to esteem the word of GOD highly, to adopt it as their code of morality, to believe what it taught, and to reject every thing that was opposed to it. He already began to explain the nature of sin, the insufficiency of human power, the necessity of grace, and the right way of salvation; so that Dr. Polichius said, "This monk will prove all the doctors to be wrong, and introduce a new doctrine, and reform the whole Romish church."

In 1510, he was sent to Rome on some business relating to his order. Here he saw things as they were. With astonishment he beheld the universal corruption and levity of the Italian clergy, particularly at mass, which impressed him deeply. He said "that rather than a 1000 guilders he had not seen Rome." But yet he was a wonderful saint, so that, to seek consolation for his conscience, he visited all the holy places and the graves of the apostles, and full of devotion crawled up the steps of Pilate on his knees, in order to receive the indulgence of the Pope, founded on that of devotion; but yet that passage "the righteous shall live by faith," was constantly in his mind, for he read the epistle of Paul to the Romans very attentively.

After his return he commenced his labors with new zeal, and explained the Psalms and Romans, in which he every day saw more clearly, and taught to the astonishment of all, that salvation is by faith alone.

In 1512, he received the degree of Doctor of Divinity. Unwillingly, and not without resistance, did he accept of this honor, although he was not 30 years of age. Yet he consented, but said, "That popes, emperors, and universities can make doctors of arts, medicine and laws, but none but the HOLY GHOST can make a doctor of the holy Scriptures!" He vowed to teach and preach the Scriptures purely and faithfully, and kept his vow. He became more and more dissatisfied with the philosophy of the day, and tried to bring back the holy Scriptures, which he now read in the original, into common use, to elevate them above every thing else, and to examine every thing by them.

In 1516, Staupitz committed to him the visitation of forty monasteries, which gave him the opportunity of making known the Scriptures to them, and of ascertaining the melancholy condition of the monasteries and churches.

There is a remarkable letter which he wrote about this time to a brother monk, which contains the whole doctrine of justification, as he subsequently more extensively treated it in his writings.

Such a man was Luther, when in 1517, he publicly commenced the work. He was unquestionably a man of uncommon attainments even at this time, and was certainly led all along by the wonderful providence of GOD. GOD designed him for a great work, and gradually prepared him for its successful execution.—*Sunday School Journal.*

JOHN BROWN, OF PRIESTHILL,

A Scottish Martyr.

ON one of those days, when driven from his home, he fled for refuge to a deep ravine, or moss hag, that had been formed by the current of a water spout, carrying shrubs, soil, moss, and all before it, to the dale land beneath, leaving a frightful chasm amid a vast field of heath. Its deep mossy sides made it inaccessible to strangers; only the neighboring husbandmen knew where the brakens hid the rocks, whose shelvy sides conducted to the bottom. In the sides of this natural alley were dens and caves sufficient to hide a large company. In one of these Priesthill intended to spend the day in prayer: and had begun to pour out his soul in the words of Lamentations iii. 40, &c., when a sweet sound reached his ear, that seemed to proceed from another part of the place. At first it was in a soft under voice, as afraid to be heard, but soon arose above all fear, joined with others; and he heard a psalm distinctly sung.

"It is the hallowed sound of praising GOD; and by some fellow-sufferers;" said John Brown, as he rose from his knees to search them out. And to his no small joy he found David and William Steel, his neighbors, and Joseph Wilson from Lesmahago, in the cleft of rock that jutted half way into the ravine. The Steels had had a narrow escape the day before this. And it was to avoid such harassing that they now fled to the ravine. Nor did they flee in vain. They found to their sweet experience, this dreary waste a Bethel: and in their harassings and hidings as it was with Moses on the mount, they felt nearest GOD when farthest from creature and comforts. All day they read GOD's word and prayed by turns; and during the dark and silent watches of the night by turns they prayed and praised.

The seventy-fourth Psalm was deeply imprinted on their memories, from its being remarkably descriptive of their situation. The whole of it was sung about midnight; and while the wind carried the sound to the dale land below, faith carried the matter up to heaven. They felt a peace that made them loath to part. Every one was sensible that the presence of GOD had been with them. And in this spirit these poor hunted saints spent the time till morning dawned, and the lark rose above their heads, joining their notes with theirs, in praising GOD for the light of another day.

William Steel, who escaped death from the persecutors, and lived many years after the Revolution, said often, if ever there was a time in his life that he would wish to enjoy over again, it was especially that day and night he spent in the moss hag. They all thought it would be their last meeting on earth. He was the first that ascended from the ravine to see if the enemy were in view; and it being a clear morning, and no person in sight, they all followed, and were standing to consult on the separate paths they would take home, to prevent them from being seen, when they were struck silent by a voice, sweeter than any thing they had ever heard, passing over the ravine singing these words:

O! let the prisoner's sighs ascend
Before thy sight on high;
Preserve those by thy mighty power,
That are ordain'd to die.

And again, while they stood silent, another voice sung in tones of exultation:

Though ye have lain among the pots,
Like doves ye shall appear,
Whose wings with silver and with gold,
Whose feathers cover'd are.

After standing for some time, looking at one another, some of them thought they had left other worshippers in the moss hag. Others thought that the sound echoed from a greater distance. "Whoever or wherever the sound came from, we have little concern," said John Brown; "one thing we may take comfort from, they are GOD's words to his Church in affliction, and that is our situation."

John Brown as usual had arisen with the dawn, and had offered up the morning sacrifice. His wife has often told how remarkably the psalm, sung that morning, tended to gird up the loins of their minds. It was Psalm xxvii. 1–4.

After worship, the gude man went to the hill to prepare some peat ground; the servants were also out, and engaged in their wonted employments. Of a sudden Claverhouse surrounded the helpless man with three troops of dragoons, and brought him down to his own house. He left his implements of industry with great composure, and walked down before them more like a leader than a captive.

Meanwhile Janet had alarmed her mother, by telling her that a great many horsemen were coming down the hill with her father. "The thing that I feared is come upon me; O give me grace for this hour," said her mother, hastily taking up her boy, and wrapping him in her plaid; and taking Janet by the hand, she went out to meet her foes, praying in secret as she went.

The leisurely way of examining persons by law, in which there was some semblance of justice, was now departed from. Claverhouse simply asked John Brown, why he did not attend the curate, and if he would pray for King James? Upon hearing his answer, Claverhouse said: "Go to your prayers, for you shall immediately die;" which command John immediately complied with, and that in such a manner as filled the troops with amazement. On his family it had a different effect. His wife, who was great with child, with another in her arms, and Janet at her side, stood while he prayed "that every covenanted blessing might be poured upon her and her children, born and unborn, as one refreshed by the influence of the Holy Spirit when he comes down like rain upon the mown grass, as showers upon the earth."

There is a light in the Christian's life, that discovers the spots of the wicked, and torments them before the time. When Claverhouse could bear his prayers no longer, and had succeeded, after interrupting him twice with the most blasphemous language, to raise him from his knees, John Brown said to his wife, "Isabel, this is the day I told you of before we were married;" and added, with his usual kindness, "you see me summoned to appear in a few minutes before the court of heaven, as a witness in our Redeemer's cause, against the rulers of Scotland. Are you willing that I should part from you?" "Heartily willing," said she, in a voice that bespoke her regard for her husband, and her submission to the LORD, even when he called her to bow before his terrible things. "That is all I wait for: O death, where is thy sting? O grave, where will be thy victory?" said John Brown, while he tenderly laid his arms around her, and kissed her and his little boy, and lastly Janet; saying to her, "My sweet bairn, give your hand to GOD as your guide; and be your mother's comfort." He could add no more; a tide of tenderness overflowed his heart. At last he uttered these words, "Blessed be thou, O HOLY SPIRIT! that speaketh more comfort to my heart than the voice of my oppressors can speak terror to my ears!" Thus, when the LORD brought his witness to be tried, he discovered a magnanimity which as he fell conquered his persecutors.

If, in the Christian's life there is a light that discovers the spots of the wicked; so, in the martyr's heroic grappling with death, there is a *heat* that scorches them past enduring. It was doubtless under this feeling that Claverhouse ordered six of his dragoons to shoot him ere the last words were out of his mouth; but his prayers and conduct had disarmed them from performing such a savage action. They stood motionless. Fearing for their mutiny, Claverhouse snatched a pistol from his own belt, and shot him through the head. . . . . And while his troops slunk from the awful scene, he, like a beast of prey that tramples and hauls over a fallen victim, insulted the tender-hearted wife, while she gathered up the shattered head, by taunted jeers. "What thinkest thou of thy husband now, woman?" "I ever thought nicle good of him," said she, "and now more than ever." He seeing her courage, said, "It would be but justice to lay thee beside him." She replied, "If ye were permitted, I doubt not your cruelty could go that length; but how will ye answer for this morning's work?" With a countenance that belied his words, he answered, "To men I can be answerable, and as for GOD, I will take *him* in my own hands." Thus saying he hastily put spurs to his horse, and left her with the corpse. She tied up his head with her napkin, composed his body, covered it with her plaid, and when she had nothing further to do or contend with, she sat down on the ground, drew her children to her, and wept over her mangled husband.—*Scott's Worthies.*

MISCELLANY.

From the Christian Intelligencer.

EXTRACTS FROM DR. BROWNLEE'S LETTERS.

ONE statement further of his claims our notice, and it is without controversy the most audacious instance of his risking his character and reputation for truth,—while he must have relied on the "invincible ignorance" of Protestants for his escape. What I allude to is his formal averring that "*the enlightened Bossuet distributed 50,000 copies of the New Testament among the Catholic converts of France!*" See *Catholic Herald*, Jan. 23, p. 14.

I beg the reader's attention to this priest's assertion. By "the Catholic converts," he means those multitudes of Protestants who were driven, at the point of the bayonet, into the Catholic Church, at the period of the horrid massacre and bloodshed, when Louis XIV. revoked the *Edict of Nantz*. While tens of thousands were cruelly destroyed; and hundreds of thousands of our dear brethren were driven into exile and the galleys. Alas! many thousands also, driven to despair, yielded to the violence of the ghostly despots, and were forced, literally forced into the Romish fold, by banditti with drawn swords! To these "*the enlightened and pious Bossuet*" addressed his "*Pastoral Letter*," and told them in these "pious, and Christian, and enlightened" words—"I do not marvel, *my dearest brethren*, that you are returned *in troops and with so much ease* to the Church of your ancestors!" Again he adds in this *Pastoral Letter*, with the pious modesty so amiable in Bossuet: "*Not one of you has suffered violence, either in person or goods! So far from suffering torments, you have not even heard them named!* I hear other bishops say the same! But for you, my brethren, I say nothing to you, but what you may speak as well as I. *You are returned peaceably to us:* YOU KNOW IT!"

And all this "the amiable and enlightened Bossuet" uttered while his eyes saw the gleaming of the fires which were desolating houses, villages and towns! All this he uttered while the horrors of the war of Cevennes were yet fresh in his memory! All this he uttered while the bloody dragoons were chasing the poor Christians on the mountains; and shooting them as the red deer of the forest; "and were killing, hanging, and dragging thousands to dungeons!" "There is not a week," says Monsieur Jurieu in reply to this infamous hypocrite, "that passes over them, but these massacres are taking place!"

Now, this same Bossuet who could impose such a cruel falsehood on Catholic France, was capable of the infamous transaction about "the 50,000 Testaments distributed among the Catholic converts!" For Mr. Hughes must allude to the distribution of *the famous Testament* of Bourdeaux. The tender-hearted prelacy of Louis XIV. finding that they could not keep the holy Scriptures from the Protestants, manufactured an immense edition of the New Testament. It underwent in the bishops' hands "the most audacious corruptions and interpolations," says Cramp: and was passed off as the true word of GOD; and bore the name of "*the divines of Louvaine:*" it had even "*the permission of superiors.*" This book was given and sold to Protestants.

I shall on another occasion present a specimen of this corrupted and interpolated book, of which the Jesuits, even in this enlightened day, boast the immense distribution! Suffice it to say, that it was printed by the Royal and University printer, and sanctioned by the dignitaries of the Roman Catholic Church of France. But it was no sooner in the hands of Protestants, and some enlightened Roman Catholics, than it was detected;—and a storm of opposition was raised to such a degree that even Bossuet and his guilty associates could not face it. The public odium was overwhelming! and to avoid it, the dignitaries endeavored, as speedily as possible, to *recall and destroy the whole edition!*

There are extant *four copies* of this Testament in England. One at Durham; one in the library of the Duke of Devonshire; one in the Archbishop's library at Lambeth, and one belonging to his Royal Highness the Duke of Sussex.

It was this last one that was consulted by Mr. J. M. Cramp; to whom we are indebted for this exposure. See *Text Book of Popery*, p. 68.

I conclude the specimens of treachery with the following extracts from "*The Oath of Secrecy devised by the Roman Clergy*, as it remains on record in Paris, among the Society of the Jesuits." It is copied from a collection of papers by Archbishop Usher. It exhibits to American citizens the SECRET OATH, by which all the Jesuits are solemnly bound to the Pope, and their foreign superiors. I beg the attention of every Christian and patriot in the land to this document. It is copied also into the Glasgow Protestant, vol. ii. p. 256, American edition.

SECRET OATH.—"In the presence of ALMIGHTY GOD, and of all the saints, to you, my ghostly father, I do declare that his Holiness, Pope ——, is CHRIST'S vicar-general, and the only and true Head of the Universal Church throughout the earth: and that *by virtue of the keys given to him by my Saviour*, JESUS CHRIST, *he hath power to depose heretical kings, princes, states, commonwealths, and governments; all being illegal, without his sacred confirmation, and that they may safely be destroyed.* Therefore I, to the utmost of my power, *shall and will defend this doctrine, and his Holiness' rights and customs against all usurpers*," &c. &c. * * *

"*I do renounce and disown any allegiance as due to any heretical king, prince, state, named Protestants, or obedience to any of their inferior magistrates or officers.*" * * * *

"I do further promise and declare that notwithstanding *I am dispensed with to assume any religion heretical, for the propagation of the Mother Church's interest*,—to keep secret and private all her agents' counsels," &c.

"All which I, A. B., do swear by the blessed Trinity, and the blessed sacrament which I am now to receive. And I call all the heavenly and glorious hosts above to witness these *my real intentions* to keep this my oath. In testimony hereof, I take this most blessed sacrament of the eucharist, and set to my hand and seal."

Such is the secret oath of our Jesuits, so long in use, and never by pope, or superior, revoked to this day!

INTOLERANCE and CRUELTY are essential attributes of Popery. The last of these is the fruits of the first. Hence the history of popery and its cruelty, is a history of its intolerance and bigotry.

Boniface VIII. in Extravagantes, declares the principle on which all Papists believe and act; namely,—"Omnes Christi fideles, &c. It is necessary to salvation that all Christians should be subject to the Pope." "Papa est, &c. The Pope is monarch of all Christians: he is supreme over all mortal." *Bzovius*, De Pontif. Roman. Col. Agrip. cap. 1. 3. 16. 32 and 45. Glasgow Prot. vol. ii. p. 684.

Hence no man under him has a right to read the Bible without a license. Hence no man has liberty of conscience. A Roman priest breaks out into a furious passion at the very claim of liberty of conscience. Hence the Pope denounces the Bible Societies. Hence the *Index Expurgatorius* of prohibited books. The Holy Bible is in the condemned list, (see article 4th,) and almost every classical work in the English language. "I think it is so," said a young medical student, a Catholic, at the Confessional.—"You think," exclaimed the Confessor, in a voice nearly choked with fury, "what right have you *to think*? Let me never catch you *thinking* again!" He is now a *man*, and a Protestant; and was lately, if he is not still, in this city.

In short, no slave in all the Indies,—no galley slave chained to his oar, no wretched victim chained in the Inquisitor's cell, is more chained down in body, than is the genuine Papist chained down in soul, conscience, and thoughts, by an outrageous and villanous priest, to the Pope's galley oar! We pity and deplore their case from our soul. And no tyrant's or usurper's fall do we pray and toil more to accomplish, than the prostration and annihilation of PRIESTCRAFT! O, LORD JESUS, HOW LONG! COME, LORD JESUS, COME QUICKLY!

I shall adduce specimens of this genius of popery. 1st. The papal sentence of EXCOMMUNICATION indicates the un-christian and savage spirit of popery. And before I copy it, let me beg every Protestant and fellow-citizen throughout the Union, to remember that each one of us is deeply concerned in this horrible sentence. For it is formally and solemnly pronounced, "once at least, every year," *on each, and every one of us*, by the Pope of Rome, and his emissary priests here, upon *Thursday* before Good Friday! On that day, be it remembered, *every mother's son of us* is cursed with the following tremendous anathema! This is done in the publication of the "Bulla in Cœna Domini." I prefer copying here the form which the Pope pronounced upon his *Alum Maker*, who had eloped to England with the chymical secret. On every one who has left his Church,—be he Protestant, Gentile, or Jew,—does the *Vicar of* GOD, and his priests among us, utter the following curses.

"May GOD the Father curse him! May GOD the Son curse him! May the HOLY GHOST curse him! May the holy Cross curse him! May the holy and eternal Virgin Mary curse him! May St. Michael curse him! May John the Baptist curse him! May St. Peter, and St. Paul, and St. Andrew, and all the apostles and disciples, curse him! May all the martyrs and confessors curse him! May all the saints from the beginning of time to everlasting curse him! May he be cursed in the house, and in the fields! May he be cursed while living, and while dying! May he be cursed in sitting, in standing, in lying, and walking, in working, in eating, in drinking! May he be cursed in all the powers of his body, both within and without! May he be cursed in the hair of his head, in his temples, eyebrows, his forehead, his cheeks, and his jawbones, his nostrils, his teeth, his lips, his throat, his shoulders, his arms, his wrists, his hands, his breast, his stomach, his reins, his legs, his feet, his joints, his nails! May he be cursed from the crown of his head to the soles of his feet! May heaven and all the powers therein rise against him to damn him; unless he repent and make satisfaction! Amen, Amen, Amen!"

[Copied from Ledger Book of Rochester Church; and Sir Henry Spelman's *Glossary*, p. 206. And Bruce's *Free Thoughts;* and Dr. McCollough's Popery Condemned, &c., Glasgow Prot. ch. 5, vol. i.]

Such is the uncompromising spirit of popery; unmingled and strong in its elements of malignity; without any one counteracting or neutralizing principle of clemency to the species! And it breathes this ferocious spirit into the most devoted of its victims. And as the lower order in every community are the most abjectly priest-ridden,—this spirit shows itself in them, just in proportion as the light and influence of Protestantism, and science, and piety, have shed none of their transforming efficacy on them.

Hence the melancholy and deplorable condition of the lower order, in three out of the four provinces in Ireland, in Italy, Spain, and Austria, Naples, and the Roman Catholic Cantons of the Swiss! The native genius of these people is equal to that of any people under heaven. There is not a nobler, kinder, more generous, or more gifted soul than that of an IRISHMAN, or the descendant of the GAUL, or the SWISS, or the ancient and immortal ROMAN! But, alas! behold the deadly, the accursed influence of popery on them! It chains them hand and foot, and throws them back into the darkest days of the darkest ages!

It is an axiom of truth, established by the luminous evidence of history and experience, that no class of our species bears a nearer likeness to the AUTHOR of all FALSE RELIGIONS, than the priests of false religions. And as POPERY, if we receive the testimony of St. Paul, is, "in its coming," in a pre-eminent manner, "after the working of Satan, and with all deceivableness of unrighteousness,"—of course, its *priesthood* and its *priestcraft* bear, in all points, a superior resemblance to its supernatural fabricator! Unrelenting malignity has ever been their prominent, and, I fear, their boasted and cherished attribute! Hence THE INQUISITION! Hence PERSECUTION,—terrific, refined in cruelty,—lavish in its horrid devices and implements, and persevering and malignant on the part of those who call themselves in their illiberal and exclusive views CATHOLICS. And all this has been to an extent unknown in number, as well as degree of virulence, even in PAGAN PERSECUTIONS! Did the Pagans ever conceive an inquisition? Did the Pagans ever create the monster called an *Inquisitor?* Did the Pagans ever conceive the idea of *the hell* and *tortures* of an INQUISITION? No, never!

It was in the prophetic vision of this bloody attribute of popery, that John "wondered with great admiration!" He saw mystic Babylon "drunk with the blood of the saints, and with the blood of the martyrs of JESUS." Had it been Rome Pagan that was presented to view, John would not have wondered with any great admiration! It was nothing more than what was expected from the hatred of such pagan emperors, and pagan soldiers. But there were *two* reasons why the Apostle was overwhelmed with amazement. Here was a society, in name *Christian*, "*a Church of* CHRIST," by its own avowal:—"The only Church of CHRIST,"—by its own canons and professions, filling itself "drunk with the blood of the saints, and the blood of the martyrs of JESUS!" And then, a sect, Christian by its own avowal, yet more cruel, more unrelenting, more persevering in persecution than the pagan powers! "A Church called a Church of CHRIST," murdering its *tens of thousands* for their religion, for every *hundred* murdered in the pagan persecution!

SPECULATIVE ORTHODOXY.

MANY seem to think a sound creed not only to be essential to orthodoxy, but orthodoxy itself: and the result has been, that large portions of the Church have fallen into what the pious Neander calls "*dead orthodoxy.*" Since the reformation in Germany, the pastors of the German Protestant Churches, embracing such men as Wegscheider, Bahrdt, and Gesenius, have signed their names to the Augsburg or Heidelberg confession of faith, and then have allowed themselves, and have been allowed by others, to

promulgate whatever phantasies their sensual, worldly minds have prompted, with regard to the meaning of Scripture. They have thought to find out God and the truths of God with minds unenlivened by the divine light. Without attempting to make Christianity a life, and practically to receive it that they might understand it, they speculated upon it with the *natural* mind.

They are now beginning to find that they have been travelling for truth in a wrong direction, and that their point of departure was the time when they began to depend upon the soundness of their creed, instead of depending upon the holiness of a life coincident with the creed.—Some of them, after having descended the whole plane, from the doctrines of the Reformation to the grossest infidelity, are wending their way back again. Many are pursuing the interpretation of the Scriptures on a more solid foundation, and with Rosenmüller, Bretschneider, and De Wette, are reverting to the same old forms of truth they had once abandoned.

Spener, the founder of the so called modern German pietists, adopted as one of his fundamental principles, that the theology of an unregenerate person is no real theology, but only a philosophizing about divine things—that Christianity must be felt, and not made an object of intellectual knowledge. This principle that has been so much the object of scorn to the German rationalists, is now powerfully working its way into their minds. The following sentiments from one of the most distinguished of their number, who had allowed the most unfettered scope to his speculations, well illustrate the truth of our assertion. It is an extract from a preface lately written by the accomplished De Wette, to one of his own works.

"Above all, our interpretation of Scripture must be put into a new and better condition to go deeper. The weakness, dryness, and impiety of the heretofore so called historical interpretation, cannot any longer satisfy us. This kind of interpretation is not grammatical, for it often handles language quite wrong, and knows not their actual laws. Nor is it historical; for it inquires not and lives not in and with history, and has no historical contemplation of things. In fine, it deserves not the name; for it is not an interpreter of what is holy, which it knows and understands not. We shall never get at the spirit of Christianity by a comparison of Jewish views, and passages from the rabbies; for no one has ever yet understood the living by means of the dead. And if we should multiply all the instruments of historical interpretation, and fix their relation to one another with still greater acuteness, yet if its own spirit be not raised, and its look elevated to living contemplation, *it will always remain in the outer court of the temple*, and not become consecrated and holy."—*Religious Intelligencer.*

COMMUNICATIONS.

For the Churchman.

THE HEBREW VOWEL POINTS.

The origin of the Hebrew vowel points and accents is traced by those who regard them as a modern invention to the commencement of the sixth century. A celebrated assembly of rabbies at Tiberias is said to have invented the system. It is however a little remarkable, that the Jews, who were contemporary with this school, or lived soon after, while they speak of the Talmuds and the Targums which were produced about this period, of the design for which they were written, and of the persons who collected and drew them up, are silent as it respects the extensive system of punctuation said to have been invented in this school. On the contrary they speak of Ezra as the author of the vowel points.

The individual who professed to have made the discovery, and was the first who asserted that the points were invented by Tiberian Masorites, was a German Jew, by the name of Elias Levita, who lived a thousand years subsequent to this period, A. D. 1511. And even this Jew supposed that the vowel sounds and accents indicated by the points, were preserved by the Jewish nation during the preceding centuries by correct oral tradition.

If however the points are an invention of comparatively modern date, it is a striking circumstance that there should be so close, I may almost say so exact an analogy between the readings and comments of Hebrew scholars who lived previously to the sixth century, and the Hebrew as it is read with the points. There are still preserved readings of Hebrew extending as far back as nine centuries before this school, and down to within a century or so of its establishment. These readings are found in the Septuagint, in the quotations from the Old Testament found in the New, in the Hexapla of Origen, and the Commentaries of St. Jerome. We will adduce a few examples under each of these heads, in order to show more clearly how strong a resemblance existed between the Hebrew as read previously to the sixth century, and as it is read with the points.

First Example. Readings from the Septuagint.

Greek.	English Bible.	Without points.
Αδα	Adah	Ode
Ησαυ	Esau	Osu
Ελιεζρ	Eliezer	Aliazer
Αναθωθ	Anathoth	Onetut
Γαζα	Gaeza	Oze
Γομορρα	Gomorrah	Omere

Second Example. Greek Testament.

Greek Test.	English New Test.	Modern reading without points.
Ιωβ	Job	Auib
Εμμανυηλ	Emmanuel	Omenual
Αριμαθαια	Arithmathea	Eremetim

Third Example. Readings from Origen and Jerome.

Greek of one of the Codices of Origen's Hexapla.	Jerome's Trans.	English Trans.	Heb. without points.
Ασορ	Asor	Hazor	Chesur
Βααλα	Baala	Baalah	Bole
Οδολλαμ	Adullam	Adullam	Odelem

These examples, which might be greatly increased, show how striking a resemblance exists between the Hebrew as read with points, and as it was read before the school at Tiberias was established. It also shows, allowing that Origen, &c. did not use the present vowel marks, and that the forms of their vowel points were different from ours, that the system in effect must have been the same, producing the same vowel sounds.

Another circumstance may be mentioned which is an objection to the custom of reading Hebrew without the points—the irregular distribution of the vowels. In all other languages vowels are regularly distributed among the consonants. According to the *un*-pointed plan, however, we have some words entirely composed of vowels; other words have too few vowels in comparison with the number of consonants; while other words are not supplied with a single vowel. And though there are indeed rules, according to the *un*-pointed system, by which vowels are furnished when there are too great a number of consonants, there are no rules by which consonants are introduced to assist in uttering several vowel sounds when they come immediately together. Such an irregular distribution of vowels seems to imply a radical defect.

Among the advantages arising out of the Hebrew vowel points, it may be observed that they not only form an integral part of every word, but are extremely necessary in enabling you to distinguish between words whose letters are exactly alike, though the sense at the same time is often very different. They also frequently assist you to discriminate the affixes or prefixes of words, and to discover the proper roots. Besides, the best ancient and modern translations, as well as our own version; the fullest, the most critical, and every way the best lexicons and grammars of the Hebrew language have been executed according to the Hebrew vowel points. To judge of the merit of these, and other highly approved elementary and critical works on the Hebrew language, it is necessary to be acquainted with the system upon which they were founded.

As to the objection that the Jews read manuscript copies of the law in their synagogues without points, it should be recollected that those who read in their synagogues are required to supply accurately every vowel sound, together with the accents, as found in Bibles with the points.

As to the difficulty of reading Hebrew with the points, it may be observed that by a strict attention to Professor Stuart's directions, as found in his Hebrew Chrestomathy, it will, in a few months, be in a great measure removed: while the satisfaction we shall derive from a thorough knowledge of the system of Hebrew points, will amply repay all the time and labor we may have bestowed in its acquisition. W. M. W.

P. S. The following extract relating indirectly to this subject is from a treatise on the points, published in London in 1673, by Joseph Cooper.

"Si enim puncta literis non fuerint coæva, sed ex quo Deus legem suam consignari curavit, sacro textui insulta, id operis certe vel ab Esra et viris Synagogæ Magnæ, vel a Masorethis Tiberiensibus, vel denique a Ben Ascher, et Ben Naphthali projectum sit, oportet; preter hosce enim Author nullus assignatur, cui punctorum inventionem, cum ulla probabilitatis specie, licet adscribere."

W. M. W.

For the Churchman.

NOVA ANGLICANA.

MISAPPLICATION OF THE TERM EXCLUSIVE.

A history of missions, in quarto, edited by a Baptist clergyman, has for some time been attracting the eye of the public, by its periodical numbers. These numbers have at last reached to about twelve. They are principally occupied with notices of missionary societies belonging to non-episcopal denominations. At least, there is but *one* society formally acknowledged as Episcopal, to which any space is given; and to this but 65 pages. In the preface, however, it was explicitly stated (p. vii) that the "compilation was not designed exclusively for Baptists," (his own denomination put *first*, though the rule of etiquette is for one to speak of himself *last*,) "or Presbyterians, Episcopalians or Congregationalists, Methodists or Moravians." The title-page is adorned with a motto from an Episcopal divine, and I believe it was pretty fully understood that Episcopal missions were to receive a very considerable share of attention. As a commentary upon this outset, what see we? The striking fact that one class of Episcopalians (our incomparable Moravian brethren) is taking the lead in Christendom, upon the subject of missions, and has always done so, since its existence as an independent body, is wholly forgotten. We might read the work and never know, nay not even dream, that this most missionary of all the classes of modern Christians, carefully professes itself, as much as our own Church, Protestant Episcopalian. In the introductory notice of the Church Missionary Society pains are taken to *turn aside* from the path of missionary history to tell us that an Episcopal society in England has sanctioned and spread by its publications "two serious errors," viz. baptismal regeneration and the divine right of Episcopacy; by the last of which doctrines we are told "the ordination of the great body of Protestants in France, Switzerland, Holland, Prussia, and the Churches of Scotland and America, is *presumptuously* declared invalid."

Now, far be it from me to be so *presumptuous* as to infringe in the smallest degree upon "the glorious rights of private judgment and free inquiry." I would not weigh against them an opinion so heavy as "the twentieth part of one poor scruple." Let a man speak of my doctrine, discipline and worship just what he thinks, and just as he likes, when a fit occasion offers, while he never forgets the rules of gentlemanly and Christian decorum, and while he is perfectly willing to *concede to me as full a liberty*, should a fit occasion be presented to express my views of his *own* doctrine, discipline and worship. More than this I neither ask nor wish, from any one. But when the text of a *man's own choice* is "anti exclusiveness," and "all shall be treated alike," it behooves him to see that he adhere to it with unvarying constancy, lest he be reminded of that *locus vexatissimus*, "mutato nomine, de te fabula narratur."

Now, I should never be offended with a Baptist for telling me he believed my notions about Episcopacy were wrong. I should respect him for his honesty; and if he could *reason* me out of them by argumenta ad judicium, the only fair arguments in the world, I would thank him cordially, for the truth is all I wish to know, be it what it may, and come it from whom it will. But when a Baptist sets out, of his *own accord*, with the *express profession* of treating me *just* as he would all other denominations, and of giving *mere missionary details* about my brethren, and then grants these other denominations full scope up and down his pages, and lets them go unscathed even to a hair as to their differences from himself, while he shuts mine and me into one small corner, and when he has wedged us there lectures us as an usher would a school-boy, about our *serious* and *presumptuous* errors, why then I feel as if I had a perfect right to retort, in a strain like the following:—*Fair* Sir,—to say nothing of your notions about faithfulness in exemplifying professions, I know of *no one* from whom such charges can come with less grace than yourself. I belong to a body of Christians composing *eleven-twelfths* of all the followers of Christ on the globe. We deny no baptized person the Christian name, or the blessings of the Christian covenant: for whether right or wrong we admit the validity of lay-baptism, and with you believe that all baptized persons are members of the flock of Christ. At the *worst*, then, we, by our notions of ecclesiastical polity, do but tell one-twelfth that they are schismatics. But you, you who are perhaps a twelfth of a twelfth, by your notions about the *mode* and *subjects* of baptism, a mere item in a system of polity, dare to actually unchurch all the rest of the Christian world!!! And yet you venture to upbraid us with our *serious* error about a Christian rite, without suffering us to explain the terms we use:—terms, however, which even in the bad sense you fasten on them, and at the "bad eminence" to which you try to raise them, do not dishonor the rite itself one-half so much as you dishonor all the sober, conscientious and careful efforts of millions who strive to practice it agreeably to their Saviour's will. And you upbraid us, too, with our *presumptuous* error about the Christian ministry, without once ekeing in a word to let your uninformed readers suspect that many of our highest-toned brethren are not *certain* as to the consequences to be drawn from Episcopacy, and that therefore, while they feel perfectly satisfied of its apostolicity as a historical fact, do not feel authorized to denounce your ministry and Communion as an utter nullity and an odious abomination, but, contented for themselves, calmly, respectfully and charitably leave you with Him who judges righteously.

Mr. Editor, I dare not bandy the word "exclusive" with too much confidence and freedom, for I am afraid there are those who associate it with my own name, and who are perfectly welcome to do so if *the cause of truth* can gain by it; but really it provokes me at one time to laughter, and at another to indignation, to think, that *a Baptist*, of all men on earth the most exclusive, quite surpassing the Catholic, who acknowledges even the baptism of heretics, if solemnized in the name of the Holy Trinity, should take it upon himself to beshrew his neighbors for indulging at a lower degree of temperature his own characteristic and sturdy assumption. Now, it seems so farcical that I smile; and now, so outrageous that I am seriously offended. I will promise, however, neither to let my risibles nor my ire find matter in him on which to employ themselves, if he will take a well-meant hint, and not again "travel out of the record," to trouble those who wish him no harm, and who sincerely hope that what imperfections soever may exist in his Church on earth, he and his will all be members incorporate in that mystical body which is without blemish and without spot.

The Quarterly Review for 1825, p. 25, American edition, says that the honor of giving the first impulse to public feeling in England, on the subject of missions, belongs to the Baptists! Surely this distinguished compliment from a high Church and tory periodical ought to make even pride lower its crest, and prejudice speak blandly. Feeling can be complaisant, if doctrine must be uncompromising. Let us hope, then, that while our Baptist brethren will not soon forget the Quarterly as justifying an honorable self-congratulation, they will not sooner forget it as an example to imitate.

February 1834.

For the Churchman.

Sir,—You published recently in several successive journals, a refutation of the "Papal doctrine of Transubstantiation." I believe it was an editorial remark, but perhaps not, that although the matter was excellent and the arguments conclusive, yet in the writer's opinion, an off-hand anecdote would answer all the purposes of an elaborate discussion.*

I came across the following in vol. xxxviii. p. 131 of the Methodist Magazine, which a friend recently loaned me, and have copied it for the Churchman, should it please the Editor to give it insertion. May be it's an old and trite anecdote,—may be a forged one; but it will answer the purpose. Here it is:

"King James the Second, hearing that the Duke of Buckingham was somewhat out of order, thought that a proper season for working upon his credulity and making a convert of him to Popery; and accordingly sent Fitzgerald, an Irish priest, to him, to use his utmost endeavors for that purpose. The Duke, who had been apprized of the intended visit, as also of the motive to it, and was consequently prepared for the reception of the priest, was no sooner informed of his arrival than he gave orders for his introduction with great ceremony, which the father thought a happy omen; and the usual compliments having passed, he desired him to sit down. An inquiry for the Duke's health followed then of course; and he, owning himself indisposed, the father, after expressing himself greatly concerned about his future welfare, declared the design of his coming and by whose order he came. His grace pretended great willingness to be better instructed, if he was in any error, but desired that they might drink a glass of wine together, previous to their entering into a conference; to which the priest agreeing, a bottle was called for, and brought. But guess the poor father's surprise when, after having drank a glass or two, the Duke, (a man of incomparable sense, and a celebrated wit,) taking the cork out of the bottle, and stroking it several times with great gravity, asked him very seriously how he liked that horse. He was confounded to the last degree at such a question; and yet more so, when his grace, finding him continue silent, repeated it again without changing his countenance in the least; but persisting, on the contrary, in stroking the cork, in calling it a horse, and launching into the most extravagant encomiums on its goodness and beauty; he at last however answered, he found his grace had a mind to be merry, and that he had chosen an unseasonable time, and he would therefore come again, when his grace was better disposed to hear what he had to offer. Merry! (cries the Duke in seeming surprise,) I'll assure your reverence, I was never more serious in all my days. Why, is not your reverence of the same opinion? Do not you think it as fine a steed as ever you beheld? What fault can you find with it? I beg your grace would compose yourself a little and consider, says the Father. Consider what? answers the Duke. What objection have you against him? You certainly have not sufficiently observed him. Ah! my lord, replies the Father, do you not see it is but a cork? and do you not know you took it a few minutes ago from that bottle? A very pretty story, indeed, says the Duke. What! would you persuade me that this fine courser whom I have been so long commending and stroking, is but a mere cork, and that I am under a delusion? Nothing more certain, my lord, answers the Father. I would not be positive of any thing, replies the Duke calmly; perhaps my illness may have discomposed me more than I am aware of: but I wish you would convince me that I am mistaken. I say this is a horse, you affirm it is a cork; how do you prove it to be so? Very easily, my lord; if I look at it, I see it is a cork; if I take it in my hand, I feel it is a cork; if I smell it, I find it is but cork; and if I bite it with my teeth, I am assured it is the same: so I am every way convinced thereof by the evidence of all my senses. I believe your reverence may be in the right, says the Duke, (as just recovering from a dream,) but I am subject to whims; let us therefore talk no more of it, but proceed to the business that brought you hither.

This was just what the father wanted, and accordingly he entered upon the most controverted points between the Papists and us; when the Duke, cutting him short, told him, what was most difficult of digestion with him was their doctrine of transubstantiation; and if he could but prove that single article, all the rest would soon be got over. Hereupon the priest, not doubting but he should soon make the Duke a proselyte, enters upon the common topics used by all those of his persuasion on such occasions, insisting, above all, upon the words of consecration, 'This is my body,' and 'This is my blood,' &c. To all which the Duke replied, that these were but figurative expressions, and no more to be understood literally than those others, 'I am the vine,' and 'I am the door;' beside which, continued he, the bread and wine still remain unchanged as before, after the words of consecration. No, my lord, cries the Father, with humble submission, there is only the appearance or form of these elements; for they are actually changed into the very body and blood——

Nay, says the Duke, I will convince you to the contrary, father, by your own argument; I look upon it, and I see it is bread; I touch it, and I feel it is bread; and I taste it, and it is bread, mere bread still: remember the cork, father, remember the cork. This answer silenced the father."

I have heard another anecdote much briefer and still more satisfactory. But as this is new* to me, I thought it might be to my fellow readers. The other one probably most have heard. It runs somewhat thus:

"A Roman Catholic married a Protestant lady. As every good man should be, he was zealous for the religion of his Church, and repeatedly endeavored to gain over his wife to the Roman Catholic faith. She, good lady, with an equally laudable zeal, persisted in adhering to the Protestant faith. Thus matters stood till the lady was brought near to the gates of the grave. The anxious husband importuned her to receive the Saviour's body from the hands of his priest. At length she consented on condition he would allow her, by a little stratagem, to test the faith of the priest beforehand. He lovingly complied. The wafer she had prepared in her own house, and in accordance with her own directions. The priest came and consecrated the wafer in the husband's presence. After the consecration was over, she asked the priest if he solemnly believed the wafer to be changed in its character, and to have become actually the body of Christ? Yes, he said. "Are its original qualities entirely destroyed except its mere semblances?" Yes, it is a new substance entirely. "Will you take it?" I have no objections. She calmly added, that one ingredient in the wafer was *arsenic*, which she had ordered should be put in, and observed, that if he fully believed its character was changed, the intelligence would not make him hesitate to consume it. She would therefore be glad to have his faith tested by the experiment, and promised to renounce her religion for his on his compliance. He wisely declined. The husband became a Protestant, the sick lady recovered, and afterward they were enabled to walk to the house of God in company, taking as they went sweet counsel together."

Your friend, ***.

Massachusetts, Jan. 15, 1834.

* The remark, which was editorial, was in substance that the belief in Transubstantiation was subversive of the evidence of the senses, and consequently of the Christian faith.—*Churchman.*

* This story is, we believe, much older than the preceding; but both will be new to most readers.—*Churchman.*

To the Editor of the Churchman.

I was in Columbus, Ohio, during a Sunday of last month, and was much pleased with the ardor of the members of that Church. It is but four or five years since an Episcopal Church was organized there. They have now a flourishing congregation and a large and substantial church.

At nine o'clock A. M. the Sunday School assembled in the basement story of the church, being about one hundred scholars, divided into sixteen classes, each having a teacher, who gained the strictest attention of every pupil. The school commenced with a liturgy, compiled by Bishop Hobart for the use of Sunday Schools, the responses being made with an uncommon degree of propriety; after which the clergyman, the Rev. Mr. Preston, explained to them the parable of the sower in an animated strain suited to their capacities. After this they received their lessons and exchanged their library books, and at half past ten o'clock closed their exercises by singing a hymn, and then attended church. A numerous congregation assembled, and a strict devotion seemed to pervade the church, as if worshipping in spirit and in truth. At two o'clock the colored children assembled for instruction, being thirty in number. The course of instruction was very interesting. At three o'clock the colored school closed to attend church, and at half past six o'clock in the evening the Bible Class met and were instructed by their clergyman.

I have thought, Mr. Editor, that your readers might be pleased with this account of a distant church from

A Visiter.

For the Churchman.

Christ judged of things according to their sound utility. This utility was their accordance with his main doctrines. I have often thought how little do Christians act upon this principle. In determining the merit of an action, instead of referring it to the great moral standard, the Bible, they devise a rule for themselves, which, to their own minds, is of such influence that it takes the place of general principle. This is self-interest. When a point of duty is proposed, instead of examining it as to its bearing upon Christian principle, the thought is, Does it effect my *interest?* Does it not require the mortification of some wished for pleasure? Does it not check me in the pursuit of an object which I greatly desire to attain? In a word, does it not forbid me to sin, though under the garb of righteousness? If these questions can be answered in the negative, the principle is received as a rule of action, while perhaps not once has it entered the mind of the inquirer to examine the question, as to its argeement with the doctrines of his Saviour. Hence, I imagine, flows that cold formality,—that heartlessness which characterizes too many Christians. This neglect of the doctrines of Christ, as the rule of faith, which in time begets carelessness in the study of truth, at length leads to Socinianism. Its natural tendency is this way, for who will trouble himself about the doctrines of the Saviour, when he is little disposed to let them influence his belief or practice.

The minds of men are as various as their forms. Their interest equally various. This, if we admit the fact that men in their decisions are influenced by interest, affords a plain solution for the existence of so many creeds. Interest is the medium through which principles are judged. This distorted and of various hues, begets distorted theories and splits up the Christian world into factions, which, not founded on truth, can never be reconciled.

Let all Christians examine themselves well upon this point. Let them beware lest self-interest predominates, for this will inevitably lead them from the Saviour. The requirements of the Gospel are at variance with the wishes of men,—they are not the same, nor is it possible they should be. When all are willing to refer their actions to the example of Christ as a standard, the practice of Christians will be such as it ought to be. Then will exist that harmony which may be expected among those aiming at the same object, and actuated by the same motives. As the primitive disciples they will be *of one heart and one mind.*

New-York, Feb. 21, 1834. B. L.

We cheerfully insert the following communication. It is proper, however, to premise that we can admit nothing further on the subject of Geology which is not strictly confined to its connexion with Theology. With this restriction we join in the wish of "Indagator:" we say the *wish*, for his first question is loosely expressed.

For the Churchman.

Mr. Editor,—The subject of "geological theories" is one in which I feel, probably with many of your readers, a considerable degree of interest. Having been prevented by various causes from giving it the attention necessary to its thorough acquaintance, I should be glad to see the subject distinctly, though briefly reviewed, at least so far as the two grand points suggested by yourself are concerned. The positions which you have taken certainly appear very strong; and must, I think, even to the eye of "Philo," engross the whole importance of the controversy. "Was the earth created in its present form or not?" "Does the word 'day,' as used by Moses in connexion with the explanatory phrase, 'the evening and the morning,' denote the natural day of twenty-four hours, or does it not?" Let these questions be satisfactorily answered, and the connexion and accordance of geology with theology will be at once rendered apparent.

March 3. Indagator.

For the Churchman.

Mr. Editor,—In your paper a few weeks since, I met with an article representing the great wants of our Missionary Societies, and urging upon Episcopalians the necessity of greater and united exertions in their behalf; suggesting the expediency of an attention to the apostolic injunction, "That every one should lay by him in store, on the first day of the week, as God had prospered him," and appropriate it to this object. It appeared to me that so much might be effected by this plan, that I called my children, and explaining to them my views, proposed that we should make a weekly collection from the different members of the family, and that the one among them who most faithfully fulfilled their duties should have the privilege of making the collection for the first month, and that the others should successively, in their turns. They entered into the subject with great pleasure, and have looked forward with anxiety for the return of each Sunday.

I enter into these particulars with the hope that some mother may be disposed to pursue some similar arrangement in her family, and thus elicit the best feelings of her children, by teaching them that it is a great blessing to be thus "co-workers" with those who are sending laborers into Christ's vineyard, and also from the conviction that from such simple means great results may be anticipated, for should all, or even half the members of our Church be engaged in this work, and their monthly contributions should be $2, or $12 a year, how great would be the amount of their united exertions. We commenced on the first Sunday in the month, and accompanying this is the first "monthly contributions" of the family mite box to the Protestant Episcopal Missionary Society," $3 81.

One Desirous to Promote the Cause of Missions.

New-York, Feb. 23.

THE CHURCHMAN.

SATURDAY, MARCH 8, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing: Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Musquito Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

Bishop Onderdonk requests early information of churches which are expected to be ready for consecration during the next spring and summer, and of the times respectively when they will probably be finished; also what Deacons of this Diocese will, during the same period, desire admission to the order of Priests.

TO CORRESPONDENTS.

"Pro Veritate" will accept our thanks. His communication is in type, and shall appear soon. "Indagator" has obliged us by a reference to the same extract.

We are frequently requested to insert obituary notices. These are excluded by a general rule of the office. No offence, therefore, should be taken if they do not appear.

Several poetical favors are under consideration. An effusion, otherwise good, may be spoiled by some trivial blemishes; and one which is unexceptionable in these respects, may from its length or the nature of the subject, be unsuited to our columns. Whether their favors are inserted or not, such correspondents may be sure of our thanks.

The notice of Bishop Jebb had already been placed in the printer's hands. It is reserved, however, that it may appear in connexion with remarks with which a valued correspondent has favored us.

The Episcopal School at Raleigh.—We have devoted a column of our paper to a portion of the Prospectus of this Institution. We have selected that part in which the principles of the system are unfolded, and publish it as expressing these in shorter compass and with more justness than any thing which we could have offered in its place. The document is well written, and those who have attended to the subject will see that it contains some seminal principles which might be largely expanded, and which, in their practical operation, will give the "Episcopal School" the distinguishing features of a Christian Institute. Moral culture is made to take the lead, and the capital truth is recognised that the main business of education is to form habits. This is nothing more than to reduce knowledge to practice, and it would be strange indeed if a principle which is recognised in every branch of secular education were forgotten where it is most needed. Every elementary work of instruction, at the present day, presents its subjects in the light of a *science* and an *art*. It unfolds and demonstrates principles, and then teaches the application of them to the matters of life. The skilful teacher aims to have the two go hand in hand, nor is he satisfied that his pupils have thoroughly understood a truth, until they are habituated to practise it. From fragments which have been left us by Xenophon, Plutarch, and others, it is certain that the ancients appreciated the importance of this rule in moral education as well as in that which is termed scientific. Indeed we might infer as much from some words in their language, as, for instance, *mores* and ἤθος, which seem to unite the ideas of disposition and habit. A union of this kind is an essential part of Christianity. Christianity is neither a system of dogmas nor a code of laws. It is truth reduced to practice. The union is as necessary to its existence as is the union of soul and body to human life. The Author of the Gospel went about doing good, and its first and best teachers have been its most active ministers. It would be no less instructive than curious to ascertain how much error would have been avoided, if men had been as anxious to obey as to learn. But vital as this union is, it has been in modern times deplorably overlooked. Where Christianity is not formally excluded in the work of education, its demands are evaded and its genius insulted with the meagre substitute of lectures on its evidences and its dogmas. The *lumen siccum*, as Bacon terms it, of such instruction is, by itself, of little use. It "plays round the head, but comes not to the heart." *He that doeth my will shall know that it is of* God. The best evidence of Christianity—in respect both to its divine authority and the essential truth of its doctrines—is the consciousness, from experience, of its efficacy to impart peace, joy and love to its possessor. The most effectual method, we apprehend, indeed the only method on which a blessing may be expected, is to teach Christian truth in connexion with Christian practice: in other words, to aim, by the light of the Gospel, to form Christian habits. Sever the truth from the practice, and teach the former without the attempt to connect it with the latter, and there is danger of more harm than good. The understanding will be enlightened, but the sensibilities will, in a majority of cases, be deadened, and the conscience seared.

There is another distinctive feature of a Christian Institute which is presented in the Prospectus of the Episcopal School. Emulation is discarded and incentives to application are sought in a sense of duty and such motives of conduct as the Gospel approves. It is, to say the least, an anomaly that a principle so anti-christian, so fraught with evil in itself, and so ruinous in its tendency, should still be systematically encouraged in a Christian community. To employ it is a giving up of the point of Christian education. It is a dethroning of conscience, and substituting a rival in its place, and that, too, in the sole business of the student's life. The advocates of Christian principle in opposition to emulation in the work of instruction have not yet learned its power. They defend it as intrinsically right and as equalising the benefits of education, while they concede to emulation the greater efficacy. Less than this is said in the Prospectus under consideration, nor has Mr. Muhlenberg, in the several excellent pamphlets which he has published on the subject, advanced any thing more. We believe it is safe to go further, and deny to emulation any advantage whatever. Gospel motives in the long run are the more efficacious. A sense of duty, a love of truth, &c. are lasting motives, and, once established, will always operate. Emulation is a mere stimulant, and once lost, the mind of its subject sinks, by a law of nature, into a state of vacuity and exhaustion. Hence it not unfrequently happens that the successful competitor for college honors turns out to be an indolent and feeble man.

Other points of equal or greater interest are embraced in the Prospectus on which we would gladly touch if we had room. Among the regulations there are two or three of minor importance (one, however, involving an important principle) which we regard as temporary arrangements that will be ultimately abandoned. But we cannot go into details; and must therefore content ourselves, in conclusion, with congratulating the Trustees in having secured the services of so able and experienced a Principal as Mr. Cogswell, and expressing our deliberate conviction that Bishop Ives could not have conferred a greater benefit on his Diocese than it may, and probably will, receive from such an establishment as the Episcopal School.

The Gold Coin.—The week before last we published the acknowledgment of an agent of the American Tract Society of a gold coin, "the gift of a beloved parent," presented to the Society by the son "to be devoted to the cause of Christ." The remarks which we then took occasion to make were unsatisfactory to a correspondent, who, in the last Churchman, under the signature of "A." assailed "the doctrine of our paragraph." "A.'s" communication was handed to the printer accompanied with editorial strictures—but part of the copy of the latter being mislaid, the former appeared by itself. We now invite the attention of the reader to our reply, and lest he should think that the subject does not deserve discussion, we take leave to say, that we are credibly informed of instances in which a practice, the reverse of that which our views would require, has been adopted—we presume through inconsideration. The reply is supposed to follow the communication of "A." to which the reader, if he please, may refer.

Remarks.—Had "A." restricted his remarks to the particular instance to which he refers, it would have been sufficient for us to reply that we had said nothing about it. We carefully abstained from doing so for the very obvious reason that we knew nothing of the person, or the motives of his action. We merely made the particular instance the theme of a general remark. We laid down what we conceived to be the general rule on the subject, viz. that tokens of affection ought to be preserved and not given to religious charities. All rules have exceptions, and this among the number.

But "A." is not satisfied with making out an exception. He attacks "the doctrine of our paragraph," and in doing so is betrayed into arguments which go to reverse the general rule. For example: commenting on our remark, "It indicates a better state of heart to preserve a token," &c., "A." says, "This principle must be qualified;" and to fortify his position quotes, "He that loveth father or mother more than me is not worthy of me." We admit that the *rule* may have *exceptions*, and when an exception occurs, *then* the person who should keep his token on the plea of attachment to the donor and refuse the charity, would violate the spirit of the text adduced. But we deny that the principle is to be qualified, nor can we make any sense of "A.'s" assertion with his application of the text, unless it be that he thinks the rule should be reversed, and that they who possess tokens of affection which are convertible into money, ought so to convert them and devote them to the spread of the Gospel—and that otherwise they are guilty of loving father and mother more than Christ. Again, "A." says "there is a peculiar and beautiful propriety in consecrating such tokens on the altar of religion," where by laying them on the altar of religion he manifestly means giving their current value to the purposes of religious charity. Here again the assertion is general, and implies that such conduct is, in general, not only justifiable but praiseworthy, and therefore the duty of all Christians. Again, he says, "He who gives a token of parental affection, &c. has a principle within him which must effectually secure the due exercise of all social affections:" that is, faith in Christ will effectually secure the due exercise of the social feelings without a regard to tokens of affection, and the owner may therefore dispense with them and appropriate their value to the promulgation of the Gospel. And once more, if "A." takes the minor proposition of his syllogism in the same sense in which we meant it, (for we acknowledge the assertion as substantially our own,)

he certainly sanctions a general rule the reverse of that which we have laid down. We do say that to lay it down as a general rule that tokens of affection should be given to religious charities, tends to sever and desecrate the bonds of social union. We challenge "A." to maintain the contrary. Let him think of the absurd lengths to which such a position would carry him. Every son or daughter thot has hitherto sacredly treasured up the token of a parent's love, must forthwith give it to a missionary society. It may be a Bible, (for in our paragraph not a word was said about gold coins or pocket pieces,) but if a cheaper one can be found for common use, *this* must be sold for the missionary cause. Every wife must take the gold ring, which has long remained useless on her finger, sell it to a jeweller, and give it to a tract society. Nay, if it be wrong to retain such pledges, it must be wrong to give them; and therefore no parent on his death-bed may bequeath a memento of his dying love. And carrying out the same principle by a Judas-like policy, the wine which we use at our communion tables—— but we forbear. We know that radicalism is rife in the land, but we are not yet prepared for such a manifestation of it as this. We think "A." must admit that when the missionary cause is urged to such an extent, it is made to act a suicidal part, and brought into hostile collision with other first principles of the Gospel.

And this brings us to another point. We spoke of two principles coming into collision. This point "A." (we cannot suspect him of sophisticating) has needlessly obscured. He says justly that faith in CHRIST is the controlling principle, and this ought to have prevented him from suspecting us of bringing it into collision with devotion to parents. The two conflicting principles are the love of parents or others and the desire of spreading the Gospel; and faith in CHRIST (or rather conscience enlightened by faith) is the umpire to decide, in any given case, which of these principles is to be paramount. On the one hand it is an undoubted duty to spread the Gospel, and for the performance of it we are bound to make great sacrifices. On the other hand, tokens of affection serve, under the governing influence of faith, to purify and strengthen the social affections: in other words, they serve to strengthen the influence of faith in the heart. Between these conflicting claims it is the province of conscience to decide. If the token has ceased to answer the purpose for which it was intended, it is no longer a token—it is simply a gold coin, a book or picture, and may properly enough be devoted to missionary purposes. But if it does serve to deepen and strengthen the holier feelings of the bosom, then the true end of the Gospel is defeated, not furthered, by parting with it for such an object, and it indicates (to repeat our former assertion) a better state of heart and more enlightened conscience to preserve it.

Discrimination is at any time nine-tenths of an argument, and often precludes the necessity of the other tenth. We believe that the above distinctions have set the matter in a clear light, and we have only to say, in conclusion, that if "A." will grant that we were right in the general rule, we will cheerfully give him the benefit of his possible exceptions.

SPECIAL PROVIDENCE.—Our readers have been apprized, by the secular papers, of the sudden and extraordinary death of Mr. C. C. C. Cohen. Mr. C. was educated in the Jewish faith, but at the time of his death was a member of the society of Free Enquirers in this city. He took a warm interest in the concerns of this Atheistical club, and was ever ready to disseminate their doctrines, both by lectures and by the press, through the medium of their organ, the Free Enquirer, published in this city. Abner Kneeland, whose trial and sentence for blasphemy at Boston we had lately occasion to mention, was one of the same fraternity. After his conviction he published an account of his creed, in which he attempted to repel the charge of Atheism by proclaiming himself a Pantheist. His words are:

"Hence I am not an Atheist but a Pantheist; that is, instead of believing there is no GOD, I believe, in the abstract, that all is god, and that all power that is, is god, and that there is no power except that which proceeds from GOD."

This explanation was regarded by the Free Enquirer as a retraction, and gave them great offence. Mr. Cohen, in particular, was induced to give vent to his feelings by publishing an article in the Free Enquirer, in which he assailed Mr. Kneeland for his disclaimer, and avowed his own creed to be that of Atheism in its most naked and unmodified form. This avowal, under his own signature, was given to the world on the very day of the awful catastrophe which caused his death. For these facts we are indebted to the Evening Star, and we give below the comment of the Editor in his own language:

In an article, which he signs with his name, Mr. Cohen assails such "jargon," as he called it, and makes this emphatic remark,—"*For my own part, I should say, I can attach no idea to the word God, and cannot consequently believe in him.*" This was printed on Saturday, February 16th, although the paper issues on Sunday, and on Saturday, on the very day that such an avowal was made, under the deliberate sanction of his name, he was blown to pieces in his laboratory, while making fulminating powder. His head, we learn, by an understanding among the Free Enquirers, was given to the society for phrenological studies; his arm, which was blown off, has not since, as we are told, been found. Thus, his body has gone one way, his head another, and his limb another—scattered, we may say, to the winds. Now, philosophers may smile, free-thinkers may laugh, and Atheists may ridicule the idea of divine interposition and divine vengeance—all have a right to make their comment. We only state the fact, and, say what they may, it is a singular coincidence of profession and catastrophe. We never have applied the word infidel to an Atheist;—he who does *not* believe, no matter in what rules of faith, is an infidel. We are all infidels in some things, but an Atheist believes in nothing. Our laws, even in this free country, punish certain offences against religion, such as blasphemy, profanity, indecent railings—they punish, because these are offences against society—against public feeling—they are *contra bonos mores*;—but we assume the fact that no law should punish a man for being an Atheist, because no human tribunal should assume the power of punishment on a point which belongs to GOD himself. Beside, if there is danger from infidelity—from open revilings of religion—there is none from Atheism, for converts are seldom made to doctrines against which all nature cries aloud. We intend no reflection on Free Enquirers by these observations. We know many of them personally, and know them as worthy men, whom we would trust, who have good feelings, and moral principles; and while we look with surprise and regret at their infatuation on this point, we would not abridge a single right which they possess, as citizens, to believe in what they please, so that society and good government are not thereby injured. Poor Cohen was a Jew, a well-educated Jew—of all nations on earth the last to renounce their GOD—his chosen and favored people—he who brought them out of the land of Egypt—from captivity and bondage—who was their cloud by day and their pillar of fire by night—who gave into their safe-keeping the great moral law which now governs every civilized nation—he who even now keeps them together as a distinct and separate nation for great objects hereafter. To disclaim, and renounce, and deny that GOD, is a most rare and extraordinary instance indeed! To so live without faith, and die without hope!—to openly deny the existence of GOD, and in the same moment, as it were, be hurried into his presence!

If men cannot believe, will not believe, let them be silent, and not proclaim to the world their heresy with the view of making converts.

MR. A. CAMPBELL.—We acknowledge with pleasure the politeness of "A Presbyterian," in sending us copies of two works, published a few years ago, of the Rev. W. L. McCalla, in refutation of the errors of Mr. A. Campbell. As we have not yet read the works we cannot say more for the present.

FLUSHING INSTITUTE.—We lately mentioned that Bishop Onderdonk held a confirmation in the Institute at Flushing, under the charge of the Rev. Mr. Muhlenberg, when eight persons were confirmed. "The number," says the Journal of the Institute, "might easily have been increased, but experience has taught us that it is best not to present young persons for this ordinance until they give satisfactory evidence of decided piety. The service was performed by the Bishop with much solemnity, who manifested his interest in the occasion and the establishment generally, by the following address, made to the students at large, in addition to that which he had delivered to those who had been confirmed."

ADDRESS OF THE BISHOP.

Before proceeding to the concluding devotions, and leaving my blessing with this interesting establishment, I ask the attention, for a moment, of the students generally of the Institute.

My dear young Friends,—Yours are no ordinary advantages. Though absent from your homes, I think I may venture to say, that, save in the yearnings of filial and fraternal affection, you can hardly feel that absence. Even with my very few and limited opportunities of observing this establishment, I have been much struck with the delicate, I may add, parental attention every where conspicuous, to your personal comfort, your bodily health, and your rational enjoyment. Of the food here provided for your minds—that intellectual culture which contributes so largely to happiness and usefulness in life—the acknowledged abilities of your teachers, and the satisfaction that has been given, and the success that has been attained by their faithful labors, are ample means of forming a correct and most gratifying estimate. But, my young friends, my mind principally turns on that great characteristic of this Institute which connects its operations, so fully and so closely, with your spiritual and eternal welfare. Your instructers in worldly wisdom are those who watch for your souls. They hold this world, and all its advantages, and all that appertains to it, in their proper comparative unimportance. They would have you regard it as a state in which duties are to be performed, business discharged, happiness enjoyed, and trials and afflictions sustained, with a main regard to that eternal state for which it is the appointed probation. If ever any were so situated as to enjoy peculiar advantages in reference to the due passing of that probation, you are they. The word of GOD, and the Church of GOD enter, as all pervading ingredients, in the moral atmosphere around you. Of the corruption, depravity, and guilt, inseparable from our nature, it is true, you can never be entirely free, until removed from this frail and imperfect state. It is your privilege, however, to enjoy, in kind abundance, the means which may ordinarily be hoped to be blessed as channels of that renewing, aiding, and sanctifying grace of GOD, whereby alone our native depravity can be, in any degree, successfully resisted, the dominion of sin broken, and our souls carried through holiness here, to everlasting purity and bliss hereafter.

Reflect, then, seriously, my young friends, on the peculiar responsibilities and obligations hence arising. Your faithful and assiduous instructers, your affectionate and anxious parents and friends, your country, your Church, your GOD, have special claims upon you for the due improvement of your special privileges. I will not now advert to the very peculiar degree, and proportioned severe punishment, of that guilt which must be the result of your neglecting such means as are spread before you for attaining to holiness and virtue. I hope that you are prepared to be moved by higher and more ingenuous motives than fear; and that gratitude, that honorable ambition, that a sense of duty, and above all, that the love of CHRIST, will constrain you to the firm resolution and unceasing effort to be faithful. Be this effort made by willing submission, and cheerful obedience to your instructers, and ready observance of all the rules of this excellent establishment; by diligent devotion to your studies; by humbly seeking, and faithfully improving, that wholesome counsel and direction which is here ever at hand to guide your youthful way, and check your youthful errors; and especially by engaging in those religious duties, whereby you are to cast yourselves on the guidance, protection, and blessing of the grace of GOD, and through that grace, to be established, strengthened, and settled in that faith of that Gospel, which is the only efficient principle of sound piety and true morality.

And may the influences of that grace be constantly over you for good! May it send forth the heavenly light and truth which only can lead you and bring you through the pleasant ways and peaceful paths of wisdom here, to that blessed consummation where the glass through which we now see, at best, but darkly, shall be removed, and we shall see face to face; and where we shall no longer know, as now, in part, but even as also we are known.

And now, beloved young Christians, unto GOD's gracious mercy and protection I commit you. The LORD bless you and keep you! The LORD make his face to shine upon you, and be gracious unto you! The LORD lift up his countenance upon you, and give you peace, both now and evermore!

[Immediately after the address, the pupils, at the particular request of the Bishop, united in singing the ninety-first hymn.]

BISHOP MCILVAINE.—The Gambier Observer of the 14th February contains part of a pastoral letter from Bishop McIlvaine to a portion of his Diocese which has never enjoyed the stated services of a pastor, but in which an extraordinary attention to religious subjects has been recently manifested. We read with particular pleasure the following extract:

* * * "But remember always that the time of revival, however genuine the work, is especially the time for watchfulness. The most prosperous season in a Church is one of dangerous exposure. The mount is the place to become giddy. Beware of all efforts to kindle excitement. Be animated—be diligent, be filled with the spirit of prayer; but be sober-minded. Sobriety of spirit and humility of mind are inseparable. Let all noise and all endeavors to promote mere animal feeling be shunned. You can no more advance the growth of religion in the soul by excitement, than you can promote health in the body by throwing it into fever. Religion is principle. It is the peaceful love of GOD, and can only be promoted by the *truth* and prayer, united with a diligent waiting upon all duty. I exhort you, therefore, brethren, that all things be done decently and in order; let all quietness and soberness prevail in your assemblies; let them not be so frequent as to interfere with such times as should be given to other duties; take care that private prayer and reading of the Scriptures be not sacrificed to the more stimulating exercises of social meetings; let not any imagine that because they have felt a new interest in religion, the regular services of the Church should give way to others of a more exciting character. On the contrary, hold on to those holy and spiritual services as your anchor to keep you steadfast under the irregular influences to which, in the excitement that will more or less attend upon a revival of religion, all are liable. Never does a Church need a Liturgy, a form of prayer for public worship, more than in a revival of religion. It serves as a help to all that is of the operation of the HOLY GHOST, and a check against that disposition to extravagance and novelty, by which so many revivals have been deformed, and so much promise of precious fruit has been blasted. If any think they have advanced so far in religion that they cannot relish the Liturgy, they have been learning elsewhere than at the feet of JESUS, and have received some spirit beside that which is of GOD."

LADY HEWLEY'S CHARITIES.—Among the articles of intelligence, in a recent number of the Churchman, was the notice of a trial before the Vice-Chancellor in England involving the right of Unitarians to endowments bequeathed by Lady Hewley for the support of orthodox Christianity. The result of the trial has been a decision that persons holding Unitarian opinions are not "godly preachers of CHRIST's holy Gospel," in the sense intended by Lady Hewley, and consequently not entitled to her bequests. We endeavored last week to insert some details respecting the trial but could not find room. The opinion of the Vice-Chancellor is before us, and shall be placed on our record either in this number or the next.

THE BISHOP WHITE PRAYER-BOOK SOCIETY.—A Society under this name has been recently formed in Philadelphia having for its object the increased circulation of the Prayer-book. The meeting for organizing was held in Christ Church on the evening of Tuesday, the 18th ult. The venerable prelate, in honor of whom the Society is named, presided on the occasion. After the opening of the meeting with devotional exercises, the President, in few words, which were listened to with profound attention, explained the object of the Society and expressed his cordial approbation of it. Bishop Onderdonk followed, and in a strain of forcible and peculiarly appropriate remarks, dwelt more at large on the excellent design of the Society, and the pleasing anticipations which it was justly fitted to excite. Several pertinent resolutions were then offered by the Rev. Drs. Bedell and Mead, the Rev. Mr. James, and the Rt. Rev. Dr. Doane, which were supported by animated addresses from their respective proposers. A constitution was adopted, and the following officers were appointed in addition to a Board of Managers. The greatest unanimity prevailed.

OFFICERS OF THE SOCIETY.

President, ex officio.—Rt. Rev. Wm. White, D. D.
1st Vice-President, ex officio.—Rt. Rev. H. U. Onderdonk, D. D.
Other Vice-Presidents.—Rev. William H. De Lancey, D. D., Rev. Gregory T. Bedell, D. D., Hon. Horace Binney, John Andrews, Esq.
Corresponding Secretary.—Rev. John W. James.
Recording Secretary.—Dr. S. Littell.
Treasurer.—Mr. Wm. Musgrave.

PROTESTANT EPISCOPAL PULPIT.—We are indebted to the Editor of this periodical for an engraved likeness of the late venerable Bishop Moore, with which the coming volume of the Pulpit is to be embellished. The likeness we venture to pronounce a good one, both from the testimony of those whose personal recollections enable them to judge and from its close resemblance to paintings in possession of the family.

[Communicated.]

THE REV. THOMAS HARTWELL HORNE.—All who revere untiring industry, sound learning, devotion to the Church, and fervent piety, will rejoice to know that the excellent author of the "Introduction to the Study of the Scriptures" has been preferred to the living of St. Edmund the King and Martyr, in Lombard-street, London, vacant by the death of the late Rector, the Rev. Richard Lendon. The preferment was in the gift of the Archbishop of Canterbury, by whom it was bestowed, without solicitation, on Mr. Horne. A new and much improved edition of his "Introduction" (the eighth) is now in press, and will appear in April.

D'OYLEY AND MANT.—We are indebted to a correspondent for the following notice of this excellent work.

FAMILY BIBLES.

THE question is often asked of the clergy, "Which do you recommend as the most useful Family Bible?" We never hesitate to say, that originally published under the direction of the Society in England for Promoting Christian Knowledge, and commonly known as D'Oyley and Mant's Bible. It contains a full, yet not cumbrous commentary on the Scripture, drawn from the best human sources,—it is simple and intelligible to all,—it is sufficient for all common purposes in its geographical, historical and critical explanation of difficult passages,—above all, it is eminently spiritual, devotional and practical. It would be impossible here to indicate the numerous authors whose works were put in requisition by the learned and laborious compilers. A simple enumeration of the eminent persons, through whose hands it passed, will sufficiently attest what has been here said. The notes were chosen, digested and arranged by the Rev. Mr. (now Dr.) D'Oyley, and the Rev. Dr. (now Right Rev. Bishop) Mant, both then domestic chaplains to the Archbishop of Canterbury. They were then revised by a committee consisting of Dr. Middleton, (since Bishop of Calcutta,) Dr. Van Mildert, (now Bishop of Durham,) and Archdeacon Pott. The whole matter, after revision, was finally submitted to the inspection of Dr. Howley, Bishop of London, (now Archbishop of Canterbury,) and Dr. Tomline, Bishop of Lincoln, (since of Winchester,) the learned author of "Elements of Christian Theology." The American reprint was edited, with large and valuable additions, by the late Bishop Hobart; and was earnestly recommended by the American Bishops, at its first appearance, for the use of families in their respective dioceses. A later recommendation has been given by the Rev. Mr. Robertson, one of the missionaries in Greece, who says of it, in a recent letter to the Rev. J. V. Van Ingen: "When I left home I had not read three pages of the work, but had entertained, and sometimes expressed a light opinion of it, formed upon the statements of others. A pretty thorough examination of the numbers I possess has convinced me that I was mistaken, and I do not hesitate now to give my opinion, that *it is decidedly the best Family Bible with which I am acquainted.*" It is not too much to say that no Episcopal family that can compass the expense, and it has lately been much reduced, should be without these precious volumes.

PURSUANT to adjournment a number of young men of the Protestant Episcopal Church in this city, met on Thursday evening, Feb. 27, 1834, to complete the organization of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York."

The Constitution adopted at the last meeting was amended in Article 7, so as to allow special appropriations to the Domestic and Foreign Missionary Society to be made at *any* meeting of the Board of Managers duly convened. (See the Constitution appended.)

The Chairman reported that in accordance with a resolution passed at the previous meeting, the Constitution had been laid before the Bishop and had received his approbation; and that the amendment then made was also approved by him.

The report of the Committee to nominate officers and managers of the Society was accepted; and the following gentlemen duly elected. (See appended list.)

The following resolution, which, after discussion at the last meeting, was laid on the table, was called up, and after several animated and interesting addresses, was unanimously adopted:

Resolved, That we acknowledge the claims which are upon us, as young men attached to the Protestant Episcopal Church, to devote ourselves to the objects proposed by this Society, and to promote them by every means in our power.

It was also unanimously *Resolved*, That any subscriber or donor to the funds of the Society has the right of specifying the particular object to which his subscription or donation shall be appropriated.

The thanks of the meeting were voted to the Rev. Dr. Lyell, Rector of Christ Church, for the use of the room on the present and previous occasions; and the proceedings ordered to be published.

BENJAMIN I. HAIGHT, *Chairman.*
CHARLES W. CARMER, *Secretary.*

CONSTITUTION

Of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York.

ART. 1. *Name.*—This Society shall be called "The Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York."

ART. 2. *Object.*—The object of this Society shall be to aid in the education of young men for the ministry of the Protestant Episcopal Church, and in the support of missionaries of the said Church.

ART. 3. *Members.*—Any person who shall contribute to the funds of this Society any sum not less than one dollar per annum, shall be considered a member of this Society. A payment of not less than fifteen dollars at one time shall constitute a member for life.

ART. 4. *Officers.*—The officers of this Society shall be a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer.

ART. 5. *Managers.*—The managers of this Society shall consist of the officers, and three members of each Protestant Episcopal congregation in the city. Any fifteen of these shall constitute a quorum, and they shall have power to fill vacancies occurring in their number between the annual elections, and to prepare By-Laws for their government. They shall make a report of their proceedings to the Society at every annual meeting.

ART. 6. *Meetings.*—There shall be an annual meeting of the Society on the Thursday in Easter-week, in every year, for the election of officers and managers; other meetings of the Society may be called by the Board of Managers. There shall be stated quarterly meetings of the Board of Managers, and such other meetings as they by their By-Laws may direct.

ART. 7. *Funds.*—Every person contributing to the funds of this Society shall have the power of designating to which particular objects, education or missionary, the contribution shall be applied. The funds of this Society shall be paid over to the Treasurer of "The Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," on or before the first day of September in every year. Special appropriations, however, may be made to the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church," by a vote of two-thirds of the members present at any meeting of the Board of Managers duly convened.

ART. 8. This Constitution shall go into effect when it shall have received the approbation of the Bishop of the Diocese. No alteration or amendment thereto shall be made except at an annual meeting of the Society by the vote of two-thirds of the members present, and with the approbation of the Bishop; or in case of a vacancy in the Episcopate, with the approbation of the Standing Committee of the Diocese.

OFFICERS.

Rev. BENJAMIN I. HAIGHT, *President.*
Rev. ALDERT SMEDES, CHARLES H. ROACH, PIERRE E. F. MCDONALD, } *V. Presidents.*
WM. M. BENJAMIN, *Correspond'g Secretary.*
CHARLES W. CARMER, *Recording Secretary.*
WILLIAM H. TOWNSEND, *Treasurer.*

MANAGERS.

Trinity Church.	*St. Thomas' Church.*
G. Van Wagenen, jun.,	Wm. A. Hadden,
J. B. Herrick,	Livingston Livingston,
Lieut. Gerry.	James Devoe.
St. Paul's Chapel.	*St. Stephen's Church.*
Theron Wilbur,	Samuel Brown,
J. V. Dixey,	Wm. N. Seymour,
Jacob D. Wheeler.	J. H. Williams.
St. John's Chapel.	*St. George's Church.*
C. Graham, jun.,	Henry E. Davies,
Dr. Ruckel,	Peter R. Roach,
Charles Rhind.	H. Van Wagenen, jun.
Grace Church.	*St. Luke's Church.*
Stephen C. Williams,	J. T. B. Ketchum,
Edward Jones, jun.,	A. Ten Broeck,
Peter A. Schermerhorn.	Henry I. Seaman.
Christ Church.	*Zion Church.*
Clement Guion,	James M. Burger,
Sidney Kopman,	Edward J. Olsen,
W. H. Vermilye.	E. D. Brown.
All Saints' Church.	*Church of the Ascension.*
Thomas S. Underhill,	David Hall,
Dr. John Miller,	Thomas M. Beare,
Henry U. Slipper.	Charles Van Ness.
St. Mark's Church.	*St. Michael's Church.*
Hamilton Fish,	Thomas Richmond,
Charles Carville,	James G. Russell.
Gerard Stuyvesant.	*St. James' Church.*
Church Du St. Esprit.	Frederick Prime.
A. J. Cotheal,	*St. Ann's Church.*
Benjamin Grut,	James Wood.
Alexander S. Leonard.	*St. Andrew's Church.*
St. Clement's Church.	John C. Cruger.
Jonas Butler,	*Mis. Ch. of Holy Evang.*
William Walton,	John N. Sayre,
Charles D. Mead.	Dr. James D. Mead,
St. Peter's Church.	Charles Buckingham.
John Flower,	*Mis. Ch. of Epiphany.*
Jesse Spencer,	Lloyd Windsor,
Augustus H. Haight.	A. W. Spooner,
	Valentine Clowes.

INTELLIGENCE.

Society for the Advancement of Christianity in Pennsylvania.—From the 22d annual report of this Society, we learn that it continues to pursue its important objects with increased resources, and that its prospects are encouraging. The collections made for it during the last year in thirty-two Churches in the Diocese amounted to $800, and $1144 were received from nine associations. The whole amount of receipts was $2957.

The principal part of this sum has been expended in giving partial support to Missionaries laboring in destitute parts of the State. They are *fourteen* in number, and the scenes of their labor are in all sections of the Diocese. In reference to the beneficial effects produced by the Society and the duty of Episcopalians with respect to it, the report thus concludes:

When we reflect upon the results of this institution as hitherto manifested in this diocese—when we remember that within the period since the active labors of our Rt. Rev. Assistant Bishop commenced, no less than 15 churches have been erected on our missionary ground and consecrated to GOD, and six more either completed or in progress—when we compute the number who are actually enjoying the ministrations which she has supplied to various sections of the State—when we call to mind the clear obligations we are under to do good, *especially* to those that are of the household of faith—when we cast our eyes over the vast surface of that missionary field which the diocese now presents,—and must long continue to present,—and when from these reflections and this view we turn to consider our own ample enjoyment of the means of grace and of the hopes of glory—our blessed experience of the life-giving spirit of the Gospel, is there or can there be one present so wholly insensible to a manifest duty, so entirely dead to the feelings of gratitude for spiritual mercies, as not to feel the pressure of the question, "Am I doing what I ought to do to promote the moral and spiritual welfare of my brethren throughout the diocese, by aiding to continue and extend among them the holy ministrations of the Church of GOD—the heralds of grace, knowledge and everlasting life?"

Let CONSCIENCE, enlightened by the Spirit of GOD, speak; and let all zealously and without delay OBEY HER VOICE.—*Episcopal Recorder.*

We observe among the advertisements of new publications in England, one of an edition of Bishop McIlvaine's Evidences of Christianity, under the superintendence of Dr. Olinthus Gregory.—*Ibid.*

Tract on the Duties of Parents, &c.—It gives us pleasure to learn, that the premium for a tract on the duties of Parents and Guardians, &c., having reference to Sunday Schools, especially those of the Protestant Episcopal Church, has been awarded to the Rev. Thomas Pyne, of Brooklyn, New-York.—*Ibid.*

Crimes.—The Attorney General of Massachusetts states, in his Annual Report, that from Oct. 1832 to Oct. 1833 there were no capital punishments, and only two sentenced to the State Prison for life: that over two thirds of the sentences have been for less than two years; that the fines amounted to $5700 throughout the State, beside about $1300 forfeited as recognizances; that there have been throughout the State, 759 convictions, of which 200 were for larceny, 92 assault and battery, 84 license cases, 63 lottery do, 29 forgery, 1 manslaughter, 6 adultery, 5 libel; that 145 were sentenced to the State Prison, and the rest were fined, sent to the House of Correction, or Common Jails.

Homicide in Pennsylvania.—By returns from the clerks of the courts of Oyer and Terminer of the fifty-two counties in this State, made pursuant to a resolution of the Legislature, it appears that during the last ten years the number of prosecutions for homicide have been 280. In 229 cases Grand Juries found true bills; in 56 cases they did not find. Of those tried for murder in the first degree, 113 have been acquitted and 17 convicted. Of those tried for murder in the second degree, 9 have been acquitted and 49 convicted. Of those tried for manslaughter, 21 were acquitted and 29 convicted. The convictions for murder in the first and second degree and for manslaughter unitedly, amount to 95. If we should say that the number of murders in Pa. for the last ten years have amounted to 100, we should be near the truth, in the sight of Heaven. The other cases we must suppose were instances of either accidental, or excusable, or justifiable homicide. In the city and county of Philadelphia, it appears that the cases of prosecution were 33, the bills found 20, the rejected bills 13, the acquittals on trial for murder in the first degree 6, the convictions for murder in the second degree 5, and for manslaughter 1; the acquittals for manslaughter 8, and the convictions for murder in the first degree *none*. This seems to justify the common saying that in Philadelphia you can rarely empannel a jury which will hang a man.—*Philadelphian.*

Murders in 1833.—The Rev. Dr. Cathcart, of York, Pa., has published his annual statement of the number of murders in the United States for the year 1833, as far as he has been able to learn them from the papers. He makes a total of 191. A similar list kept in 1831, gives only 109; but he thinks the increase is not so great.

Taking the population of France at 32 millions and that of the United States at 13 millions, our ratio of murders if no greater than that of France, would be about 70 in the year, instead of 191. It is impossible to account for the greater number of murders in these United States than in other countries in any other way than from the common use and low price of ardent spirits.—It deserves the particular attention of the friends of Temperance Societies that where these prevail the number of murders has decreased. In Pennsylvania, where comparatively little has been done in the centre of the State, the number of murders is just double to that of New-York: whereas in the year 1831 the reverse was the case. In New-Hampshire and some of the other New-England States, the number is only *two* in each state, and in Vermont there has not been one.

Let no captious person say, as was done on a former occasion, that such statements tend only to expose us in the view of foreigners; the design of them is to excite every Christian and friend to humanity to use his influence in removing the cause, that so the stigma and reproach may be also removed.

ROBERT CATHCART.

York, January 1834.

Dr. Ely, from whose paper we take the above, remarks: "Should we disgorge our alms-houses and prisons on the shores of Britain, or into the bosom of Germany, the tables would then be turned; murders would *decrease* here and *increase* there.

Dr. C. has excluded from his report the fearful list of SUICIDES."

Facts.—The number of bones in the frame work of a human body is about 260, 103 of which are in the feet and hands, there being in each 27.

The quantity of blood in adults is on an average about 30 lbs, which passes through the heart once in four minutes.

Only one tenth of the human body is solid matter. A dead body weighing 120 lbs, was dried in the oven till all moisture was expelled, and its weight was reduced to 12 lbs. Egyptian mummies are bodies thoroughly dried; they usually weigh about 7 lbs.

The lungs of an adult ordinarily inhale 40 cubic inches of air at once, and if we breathe 20 times in a minute, the quantity of air consumed in that time will be 800 cubic inches or 48,000 inches an hour, and 1,152,000 inches in a day; which is equal to eighty-six hogsheads.

SUNDAY EVENING LECTURE, AND BIBLE CLASS.

A course of explanatory and *practical* lectures on the THIRTY-NINE ARTICLES of the Protestant Episcopal Church, will be delivered on Sunday evenings, in the lower room of the New-York Protestant Episcopal Public School, *corner of Varick and Canal streets.* The first lecture was delivered on Sunday evening last. Service to commence at 7 o'clock.

A Bible Class assembles at the same place on Thursday evenings, at the same hour.

Feb. 27, 1824.

Calendar.

MARCH.

9.—4th Sunday in Lent.
16.—5th Sunday in Lent.
23.—Sunday before Easter.
24.—Monday before Easter.
25.—Tuesday before Easter, Annunciation.
26.—Wednesday before Easter.
27.—Thursday before Easter.
28.—Good-Friday.
29.—Easter-Even.
30.—Easter-Day.
31.—Monday in Easter-Week.

APRIL.

1.—Tuesday in Easter-Week.
6.—First Sunday after Easter.

ACKNOWLEDGMENTS.

CITY MISSION.

SINCE his last acknowledgment, the subscriber, in behalf of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following sums, for the relief of the poor.

1834.		
Feb. 20.	From "A Friend," by Messrs. Swords, Stanford & Co.,	$2 00
23.	Handed to G. C. Morgan, at the Church of the Holy Evangelists, by a gentleman,	5 00
March 3.	From a member of Trinity Church, by Messrs. Swords, Stanford & Co.	10 00
		$17 00

March 5, 1834. HUGH SMITH.

THE Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations.

From "W. T.," Woodbridge, N. J., for the relief of the poor, . . . $5 00
From "A Member of St. Paul's Chapel, to procure suitable books for the Parish," . . . 10 00
From "A Friend," (by the Prot. Episc. Press,) 10 volumes.
From Mrs. Beers, for the benefit of the Sunday School, 25 volumes.
From Mr. F. R. Lee, a bundle of clothing. Also, one from an unknown friend.

He would be unfaithful in the discharge of his duty were he not to state that several peculiarly affecting instances of destitution, sickness and distress, in the sphere of his labors, call for immediate relief, beyond the means at his disposal.

LOT JONES, 192 Allen-st.

March 5, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of forty-four dollars and thirteen cents, contributed by the congregation of St. Stephen's Church, in this city, after a sermon by the Rev. Francis H. Cuming, the General Agent of the Union, and fifty-five dollars and eighty-seven cents from the Christian Benevolence Society of the same church, the whole making one hundred dollars.

FLOYD SMITH,
No. 12 Maiden Lane.

March 5, 1834.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 6th, from the following persons, viz.:—

George, Latimer & Co—Postmaster, Cazenovia—Rev. S. L. Lewes—Postmaster, Middle-Haddam—Postmaster, Troy—Thomas T. Bouldin, *with remit.*—William M. Morison, *with remit.*—G. & J. Robinson—Wm. Bacon—Postmaster, Portsmouth, N. H.—Postmaster, New-Preston—Nathan Willcox—C. Keeler, *with remit.*—Postmaster, Norwalk.

Received by the General Protestant Episcopal Sunday School Union.

George, Latimer & Co., Philadelphia, 2—H. K. Averill, Plattsburgh.

SEMINARY FOR YOUNG LADIES.

THE second term of Miss Cornwall's School for young ladies, in Cheshire, Conn., will commence on Wednesday, the 16th of April.

Tuition per term of twenty-two weeks:

Common English Studies,	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of instrument,)	18 00
French,	9 00
Latin,	9 00
Drawing and Painting,	10 00

Board may be obtained in the family of the Principal, and other families, for $1 50 per week, (exclusive of washing.)

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire, Right Rev. Bishop Brownell, and Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. W. Jarvis, Chatham, Conn.; Rev. Dr. Turner, Rev. Dr. Hawks, Rev. Dr. Anthon, and F. Smith, Esq., New-York. 6w—55.

TEACHER.

A YOUNG Lady is desirous of obtaining a situation as Teacher in a School. Reference can be given to several respectable individuals. Apply to the Rev. Dr. Hawks, Rector of St. Thomas' Church.

March 7. *3t—55

WHITTINGHAM'S SERMONS TO CHILDREN, AND THE LAUNDRY MAID.

JUST published and for sale at the Depository of the Protestant Episcopal Sunday School Union, 46 Lumber Street, the 2d volume of Whittingham's Sermons to Children, and the Laundry Maid.

February 26, 1834.

BOARDING AND DAY SCHOOL.

Miss ANGELICA GILBERT having associated with her Miss MARY E. EDWARDS, who has been her senior Instructress for nearly the last seven years, their School will continue at No. 113 Bleecker-street.

Although they consider an accurate and even critical knowledge of their own language of primary importance to their pupils, *French* is taught with more than usual advantages. Other languages and drawing by Masters. Music, by Miss Gilbert, having instructed in this branch, vocal and instrumental, the last fourteen years; but an Italian Lady gives lessons in singing, when parents request this further advantage.

Her *Card of Terms*, with reference to Parents of her pupils and others, and by permission to Mr. and Mrs. Green, of Warren-street, now retiring from this business will be transmitted on request. March 2.

WANTED,

A YOUNG LADY, of a good English education, as an Assistant in a School a few miles out of town. For further information, inquire at this office.

Feb. 21, 1834. 53—3w.

For the Churchman.

Lent.

THESE lines were suggested by an admirable sermon delivered on Ash-Wednesday morning, at Christ Church, Boston, by the Right Rev. Bishop Griswold.

CHRISTIAN! leave the world awhile,
Far from its allurements fly;
Heeding not its frown or smile,
To the lonely desert fly.
Bid thy sins before thee rise
In their dark and dread array;
Then with penitential sighs,
Humbly for forgiveness pray.

Counting every thing but dross,
For the riches CHRIST can give,
In that desert, by that cross,
Like thy Master learn to live.
Like him learn to watch with prayer
When temptation thee assails;
Like him learn the cross to bear,
With the scourge, the thorns, the nails.

Hasten to the dreary shade,
And the deep confession pour,
'Saviour, I too oft have stray'd,
Grant that I may err no more.'
Thus 'mid penitence for sin,
Contrite heart and streaming tear,
Happier thoughts shall rise within,
'LORD, 't is good I have been here.'

CHRIST thy solitude shall bless,
He shall sooth thy griefs and woes,
He shall make that wilderness
Bloom and blossom as the rose.
He shall words of comfort speak,
He shall bid the tempter flee;
While with vigils worn and weak,
Angels minister to thee. B. D. W.

Cambridge, Feb. 22.

EDUCATION.

EPISCOPAL SCHOOL OF NORTH-CAROLINA.

THE Committee of the Episcopal School having so far executed their trust as to feel authorized in naming a particular day for opening the School, beg leave to submit the following prospectus to the friends of the proposed institution. And as the School will differ in some respects from the literary institutions in our State, it is deemed advisable in the present address to be more explicit on its character and objects than might otherwise be necessary.

GENERAL OBJECTS OF THE SCHOOL.

The Episcopal School, as intended by the Convention, will be a truly Christian seminary; its object being, by a thorough education, to prepare young men for every duty in the present life, and for a happy immortality in the life to come.

What, then, is essential to the attainment of this end?

That every school aiming to fit youth for the duties of life should provide for a thorough training in classical and other secular learning, will be admitted by all; and such provision will certainly be made by the Episcopal School. But to prepare them, both for the present life and for that which is to come, instruction must manifestly be *religious* as well as secular. Hence we propose to secure for our pupils the means of becoming good men and pious Christians. Throughout the whole course secular and religious instruction will, so far as practicable, be blended. From the smallest boy to the most advanced student, instruction in religion will form as regular a part of his education as instruction in mathematics or in the classics. In this manner it will be the aim of the School to make the religious knowledge of the pupils keep pace with their other knowledge; so that by the time their secular education is completed, they may be well grounded in the principles of the Gospel, and in the doctrines, discipline and worship of the Church.

But *instruction*, though both secular and religious, is *only a part* of education. The Episcopal School, however, will aim, so far as the course extends, to accomplish all the objects of Christian education, in the most enlarged acceptation of that term.

The morals of boys when first removed from the restraints of the parental roof, are perhaps a source of deeper anxiety to their parents than even their instruction. Many a parent has found, upon the return of his son from school, that some learning has been acquired by him, but at the melancholy price of corrupt principles and dissipated habits. In the proposed School, the moral habits and manners of the pupils will be considered an *important* part of education. And to guard and improve these, by a constant supervision of the pupils—by a familiar and affectionate intercourse with them—by keeping them from the common temptations to vice—by forbidding them to go from the School grounds, unless in company with a teacher, or by express permission—by filling up *all their time* with study and exercise—by denying them the use of money for improper purposes—and by checking the earliest indications of any vicious habits—will be a paramount object with the Rector and other teachers. On these means, under the Divine blessing, they will rely for counteracting evil propensities, and reclaiming offending pupils. But should all these precautions fail, and a youth become decidedly immoral, he will not be permitted to remain in the School, and thus exercise a corrupting influence over other students.

Another important object in education, is the preservation of health, and the invigorating of the youthful constitution. The beautiful and healthy site of the School will of itself tend much to this object, as will also strict attention to the morals of the pupils, already mentioned. The Institution, however, will not rely altogether upon these. Early rising, and retiring regularly to bed—abundant and systematic exercise—the interdiction of all sedentary games—simple, nutritious and regular diet—cleanliness—commodious and well ventilated apartments, and due precautions against exposure in hot or bad weather, will be united with the above to preserve, where it already exists, this first of earthly blessings; and to impart where it does not, health, and vigor, and physical activity.

There is still another object necessary to a liberal education. It is to discipline the mind on philosophic principles, so as to make the person as able a man as his share of natural talent will admit. Every educated man knows perfectly well, that it is not the *amount* of knowledge which a youth gains at school that constitutes the true value of education. It is the *mental discipline* which he there undergoes, and the ability which he thence acquires of obtaining such information as his future circumstances may demand. To train the mind in this manner, it must be directed, *in turn*, to such studies as will best assist in the development and discipline of its principal faculties. Its powers of perception, attention, memory, imagination, judgment, reasoning and invention, have each their appropriate instruments by which they are developed and invigorated. No one of these purposes will be disregarded in the course of education in the Episcopal School; and a reference to this object will regulate the order in which the studies will be taught. The chief reliance, however, for early mental discipline, will be the study of the Greek and Latin classics, and of pure mathematics; for it is believed, that there is no one faculty of the mind which is not directly or indirectly called into action by these studies, when pursued upon a proper method.

All the foregoing appear necessary parts of an enlightened Christian education. Instruction, therefore, in classical and other learning; the inculcation of the principles and duties of the Christian religion; a parental supervision of the moral habits and manners of the pupils; the preservation of their health and a systematic discipline of the mind; *these* are the purposes which the Episcopal School will, under the blessing of GOD, endeavor to effect for all those who may be intrusted to its care.

FORM OF GOVERNMENT AND DISCIPLINE OF THE SCHOOL.

To accomplish these several objects; to avoid the evils of a divided responsibility, and to give unity and efficiency to the operations of the School, the following plan of government and discipline has been adopted:

To form the religious and moral characters, as well as to cultivate the minds of youth, it is necessary for the instructers to have control of all their actions; for this reason, the students and Rector of the Episcopal School will compose one family, and reside in the same buildings; the Rector being the patriarch or head of the family. As he will thus sustain the relation of parent to his pupils, he has been clothed with a general parental authority over the whole Institution. The entire government and discipline of the School are lodged exclusively in his hands; he will exercise a personal superintendence and control over each branch of instruction and throughout every department of the Institution; his decision in every matter of the students will be final; nor will there be allowed any appeal from him, by a student, to the School Committee. The other teachers will be a council of advice to the Rector, whenever he shall choose to consult them; but any measure recommended by them which he may adopt, will be deemed by the School Committee to be his own act, and he alone held responsible for it. All the teachers will be under his control, both in the instruction of their several classes, and in executing such parts of the discipline as he may assign them. As the Rector will thus have a controlling influence throughout the whole Institution, he will be held responsible by the Committee, not only for his personal acts, but for the faithful performance of duty by all subordinate persons, and for the general well-being and success of the whole establishment. As the students will compose the family of the Rector, they will eat at the same table with him and another teacher, and have *precisely the same fare* that they have. Separate apartments will be appropriated for dormitories, study-rooms and recitation rooms. In a room adjoining each dormitory, and communicating by a glass door, for the purpose of supervision, an instructer will have his bed. In each study-room, where the pupils are to assemble after morning prayers, after breakfast, after dinner, and again after supper, to prepare for recitation, a teacher will be constantly present. When the recitation hour arrives, the several classes will retire to their respective recitation rooms. By these means *all the studying* of the scholars will be done under the immediate supervision of an instructer. A recess between study hours will be given for recreation and exercise; these as his literary exercises, and they will be under the immediate inspection of the Rector. All active, innocent amusements will be allowed and encouraged; but no sedentary games. No laborious employments will be enjoined, nor any mechanic art taught. In a healthy country, where delightful groves and spacious grounds are provided for boys, and a regular alternation between study and exercise is allowed, it is believed their youthful feelings and buoyant spirits will, of themselves, prompt them to take full as much exercise as their health may require.

By these arrangements the students will, at all times, both day and night, in the study-room and on the play-ground, be under the inspection and control of their teachers. The instructers will thus have abundant opportunity of keeping up a constant intercourse with their pupils. This intercourse, we wish it distinctly understood, will be that of Christian parents with their children. It will be the duty of the Rector to regard all the students as his children, and to govern them as he would his own family—holding up the same motives, and adopting the same measures to make them diligent in their studies and exemplary in their behavior, that a Christian parent should with his children. The teachers will study to strip their government of that reserved, formal and constrained character, which commonly marks the relation between master and scholar, and endeavor to make it affectionate, confidential and intimate. By means of this unreserved intercourse, they will be able, it is thought, to secure, in the most effectual manner, *all* the objects of the School. They will be able constantly to inspect the morals of their pupils; to warn them affectionately of approaching danger; to watch over their health; to advise and exhort them privately; to mould their characters, and to guide them in the paths of virtue and knowledge. From such an affectionate and every day communication, between intelligent and pious men on the one hand, and susceptible and ingenuous youth on the other, the Committee cannot but look for the happiest results. Indeed, they rely much for the success and efficiency of the Institution, as a means of Christian education, upon this personal and familiar intercourse between instructers and pupils.

The Christian and parental principles on which the Episcopal School is founded will pervade every department of the Institution, and give character to all its proceedings. The discipline of the School will, therefore, be entirely *parental discipline, conducted on purely Christian principles*. The Rector being invested with such authority, will be able to exercise the discipline of the School in that truly parental and Christian spirit which is here intended. In his government, it will be his constant aim to combine, as has been well expressed, "the maximum of vigilance with the minimum of punishment."* A leading feature of the discipline will be its *preventive nature*. It will aim, by a prudent foresight, to prevent the occurrence of offences among the students, rather than to punish them when committed, on the same principle that a wise parent would much prefer securing his child, by due precaution, against bad habits, to even the most thorough reformation of such habits when once contracted. It is confidently believed that the vigilance of the present Rector, aided by his familiar acquaintance with the propensities and habits of boys, and by the co-operation of the other teachers, will be able to effect much by this *preventive discipline*, steadily pursued.

To assist the teachers in keeping the scholars from temptation, the following regulations have been adopted by the School Committee:

1. Particular vigilance shall be used by the Rector and other teachers under his direction, to preserve the students from the corrupting influence of an improper intercourse with the city near which they reside. No boy, under any pretence whatever, shall be allowed to have his recitations out of the School; nor at any time to leave the premises of the Institution, except in strict conformity with such regulations as the Rector may establish.

In regard to the situation of the Episcopal School, the Committee feel that they can recommend it as combining health, beauty and commodiousness. The grounds, situate about a mile west of the capitol in the city of Raleigh, on a gradual eminence, comprise more than 150 acres of dry, sloping, oak forest; affording ample space for buildings, exercise, and every purpose connected with the School. Its site, therefore, will be at a sufficient distance from the city to enable the Rector to carry into full effect this feature in our system which aims at *cutting off all communication* between the pupils and the town.

2. No student shall be allowed to have an account at any store, or other place in the city; or to purchase any article (except with his pocket money) without the permission of the Rector. Every student, previous to his admission into the School, will be required to pay into the hands of the treasurer, all the funds of every description, which he may have, and likewise to pay over all other funds which he may receive during the session; for which the treasurer's receipt will be given. Stated allowances for pocket money will be given to each student, under such regulations as the Rector may prescribe. And it is *desired* that these allowances may be as small and as nearly alike for all the students as practicable. At the end of the session an account will be rendered to the parent or guardian of each student; stating the amount of money paid to the treasurer by the student—the allowance made to him for pocket money—the amount of his expenses at the School during the session—and the sum, if any, refunded to him at the close of the session. Any evasion on the part of a student in complying with the true spirit and meaning of this regulation, will be particularly noticed, even to his dismission, if necessary, from the School.

3. All the students will be required to dress so as to combine plainness, neatness, and cheapness; but no *uniform* is established for the School.

4. A select library will be provided for the reading of the students during their leisure hours. No student, therefore, need purchase any books for his private reading; and none will be admitted into the School but such as are entirely consistent with the character of the Institution. The Rector will, at any time, withdraw from the students all books and pamphlets of which he may disapprove.

5. Whenever the Rector discovers that the conduct of a boy is exercising a corrupting, a disorderly, or otherwise injurious influence on the other students, he will, if the case be urgent, forthwith dismiss him from the School; if not, he will respectfully request the parent to withdraw him;—and if he be not removed in a reasonable time, he will dismiss him.

Another important feature in the discipline, resulting from the Christian principles of the School, will be the character of the motives held up to make the students diligent and exemplary. All the incitements to exertion, which address themselves to the pride and worldly ambition of the pupil, will be systematically excluded from the Institution. A spirit of emulation and rivalry among students would surely be out of place in a *Christian* seminary. The ordinary methods of exciting them must therefore be avoided. No honors or distinctions in scholarship will be given at the examinations. These inducements to study, were they lawful, only influence a comparatively *small portion* of a class, while they leave the *large majority* untouched by their influence. Beside, these motives are like mechanical springs, which operate no longer than they are applied. They cease, of course, when the youth quits the institution. Many a young man, under these artificial stimulants, has highly distinguished himself at college, and awakened in the bosom of his delighted friends the most sanguine hopes of his future eminence, only to sink into early and hopeless obscurity.

On the contrary, it should be the aim of Christian education to bring, as early as possible, the youthful mind under the habitual influence of those conscientious motives which should regulate the conduct of maturer years.

But the radical objection to these motives, in a course of Christian education, is, that *they are inconsistent with the spirit of the Christian religion*. No Christian parent would rejoice to see his own sons acting toward each other under the influence of these passions. "Emulation," which has been well defined, "a desire of surpassing others for the sake of superiority,"* has been justly pronounced "an *unhallowed* principle; it can scarcely, if at all, be disjoined from jealousy and envy—from pride and contention. It is a principle of such potency as to be likely to engross the whole mind, especially of the young and ardent, and to turn it habitually and violently from those motives which it should be the great business of education to cherish and render permanent in the mind; namely, a sense of duty, and gratitude and love to GOD."* Instead, therefore, of these temporary, partial and "unhallowed" excitements to exertion, the Episcopal School will appeal only to those that are truly Christian in their character and influence; and that may continue to operate, with increasing force, during the whole period of existence. The Committee, therefore, feel that none but Christian motives can, consistently with its character, be introduced into a Christian school, to promote Christian diligence and good behavior.

The same principles will govern the Rector's treatment of offending pupils. He will deal with them precisely as a Christian parent should with his own children. His great object being to make them sensible of their faults; and to lead them, by all the methods which the Christian religion sanctions, to genuine repentance and amendment of life. The parental authority with which the Rector is clothed, accompanied by that real fatherly anxiety for the welfare of his pupils, which it is hoped he will always feel, will enable him to manage offences and reform offenders much more successfully than minute pre-established regulations. And as the responsibility of the Rector to the School Committee will be in exact proportion to the extent of his authority, *that* will be the best security that his discretionary powers WILL NOT BE IMPROPERLY USED.

* Coleridge.

* Babington on Christian Education.

VARIETIES.

THE OLD TREE CUT DOWN.

WELL, Thomas, you have cut down the old tree. For what reason have you laid the axe to its root?

Thomas. Sir, It has stood here many years to my knowledge, and made no improvement; but, instead, is decayed and become quite a deformer of the ground.

Mr. H. Is not the soil good, or has it been deprived of the dews and rains of heaven?

T. O, no, Sir; it stands on excellent soil, and it has had the sun, and rains, and dew many years, and it has had the spring and summer in the appointed seasons; yet, notwithstanding these advantages, it has not improved.

Mr. H. It is thus with many people who hear the Gospel, they have the word and ordinances, and are favored with rich and abundant means of grace; they are planted in a fruitful soil, the lines are fallen to them in pleasant places, yet they are no better, make no improvement, nay, grow worse, and are nigh unto cursing, whose end is to be burned. But what other reason have you for removing it?

T. There are some young trees about it, and it obstructs the growth of them, draws the virtue from their roots, and prevents their receiving the sun's rays, so that they have not increased, either in height or bulk, as they would have done, had it not been for this old tree.

Mr. H. It teaches us another moral lesson; barren professors not only are unprofitable, but injurious. If we do not good we do harm, and prevent others receiving spiritual blessings that they may grow thereby; and we enter not into the kingdom of GOD ourselves, and those that were entering we hinder. It is impossible to conceive how many obstacles the example and influence of such characters present, and the injury they do; GOD, therefore, sees proper to remove them that they may be an injury no longer. And their doom may be a warning to you, which, like young trees, are rising up, and be the means of leading you to bring forth the fruits of righteousness to GOD's glory.

"But," added Thomas, "it obstructed the light at your window, and darkened the house; we shall have more light now this is gone."

Mr. H. This affords me another illustration of my subject: it is just the same with barren and unfruitful professors. It is their duty to strive to give light. Let your light so shine before men, that they, seeing your good works, may glorify your Father, who is in heaven. Matt. v. 16. The real Christian is a light to others; he is a light in the LORD, and a light to the LORD to guide others to him. But a mere professor, who has a name to live and is dead, instead of giving light, is a hinderance; the light which should be in him is darkness, darkness of the most gloomy and awful nature, darkness at noonday; and how great is that darkness! Have you any other reason for cutting it down?

T. Yes; it injured the buildings all around, it was become quite a nuisance.

Mr. H. My dear boy, remember so is a barren professor, one who is not renewed after the image of GOD; whether he be a child or a man, he is injurious; his example, his influence, his principles, his language are hurtful; like a poisonous tree in the garden of GOD, like Satan in Paradise, he sends a blast upon every thing around him.

T. I do not believe this tree would ever have been any better: it has begun to decay, and gets worse every year.

Mr. H. I hope this will never be said of you; yet a man that has attended upon the means of grace for many years, and is not improved by them, there is almost as little hope of him as of that tree. But the principal reason of our cutting it down I have not mentioned; we consider it very dangerous, and fear it may fall and do much mischief, and even occasion the death of some one. And this is the very reason why GOD says, concerning the characters I have mentioned, "Cut them down, why cumber they the ground?" and he removes them as he did Ananias and Sapphira, Acts v.; and the place that once knew them will know them no more. But what do you do with the timber? I suppose that is valuable?

T. O, no, Sir; it is fit for nothing but the fire; it will make us some good fires this winter, and then we shall see it no more.

Mr. H. You remind me of part of John Baptist's sermon: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." GOD compares his people to trees; he expects they should be useful, continually doing good; or, if they are not active from a principle of faith and love to CHRIST, he will cast them into the fire of hell. But they will not be there, as trees in the fire, insensible of the heat, and quickly consumed, but tormented day and night for ever. Thomas, let me entreat you to begin every day with the resolution of doing something useful; the Lord JESUS CHRIST did good when he was a child of your age; he went about doing good, and nothing but good. Copy that model, imitate that example, and you will not be cut down as the old and unprofitable tree.—*Teacher's Offering.* *S. S. Journal.*

HONESTY, INTEGRITY, ETC.

NOUSCHERVAN, a Persian king, having been hunting, and desirous of eating some of the venison in his field, several of the attendants went to a neighboring village, and took away a quantity of salt to season it. The King suspecting how they had acted, ordered that they should immediately go and *pay for it*; then, turning to his attendants, he said, "This is a small matter in itself, but a great one as it regards me; for a king ought ever to be just, because he is an example to his subjects; and if he swerves in trifles they will become dissolute. If I cannot make all my people just in the smallest things, I can, at least, show them it is possible to be so."

Some years since, resided in a country village a poor but worthy clergyman who, with the small stipend of 40*l*. per annum, supported himself, a wife and seven children. At one time, walking and meditating in the fields in much distress, from the narrowness of his circumstances, he stumbled on a purse of gold. Looking round, in vain, to find its owner, he carried it home to his wife, who advised him to apply to use part of it in extricating them from their present difficulty: but he conscientiously refused, until he had used his utmost endeavors to find out its former proprietor, assuring her that *honesty is always the best policy*. After a short time, it was owned by a gentleman who lived at some little distance, to whom the clergyman returned it, with no other reward than thanks. On the good man's return, his wife could not help reproaching the gentleman with ingratitude, and censuring the over-scrupulous honesty of her husband; but he only replied as before, *honesty is the best policy*. A few months after this, the curate received an invitation to dine with the aforesaid gentleman; who, after hospitably entertaining him, gave him the presentation to a living of 300*l*. per annum, to which he added a bill of 50*l*. for his present necessities. The curate, after making suitable acknowledgments to his benefactor, returned with joy to his wife and family, acquainting them with the happy change in his circumstances; and adding, that he hoped she would now be convinced that *honesty was the best policy*; to which she readily assented.

One day, when a vacant see was to be filled, the Synod observed to the Emperor Peter the Great, that they had none but ignorant men to present to his Majesty.—"Well, then," replied the Czar, "you have only to pitch upon the most *honest* man; he will be worth two *learned* ones."

Previously to Dr. Goldsmith's publishing his Deserted Village, the bookseller had given him a note for a hundred guineas for the copy, which the Doctor mentioned a few hours after to one of his friends, who observed it was a very great sum for so short a performance. "In truth," replied Goldsmith, "I think so too; I have not been easy since I received it, therefore I will go back and return his note;" which he absolutely did, and left it entirely to the bookseller to pay him according to his profits produced by the sale of the piece, which turned out very considerable. Honesty is the best policy.

In the late war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods could be seen. In the midst of it stood a little cottage: on perceiving it, he went up and knocked at the door: out comes an ancient Hernouten (better known in this country by the name of Moravian Brethren,) with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troopers a foraging." "Presently," replied the Hernouten. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the Captain. "Have patience for a few minutes," replied his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble: the first field was much better than this." "Very true, Sir," replied the good old man, "but it was not mine." This stroke (says my author, and that justly) goes directly to the heart. I defy an Atheist to produce me any thing once to be compared with it. And, surely, he who does not feel his heart warmed by such an example of exalted virtue, has not yet acquired the first principle of moral taste.

Mr. Addison, in a letter to his friend, makes the following declaration: "Believe me, when I assure you, I never did, nor never will, on any pretence whatsoever, take more than the stated and customary fees of my office. I might keep the contrary practice concealed from the world, were I capable of it, but I could not from myself; and I hope I shall always fear the reproaches of my own heart more than those of all mankind." This reflected great honor on Mr. Addison's integrity.

Christian Advocate and Journal.

ANTIQUARIAN SOCIETY.

THROUGH the politeness of Mr. Baldwin, the librarian, we had an opportunity of examining the contents of the Antiquarian Hall, in Worcester. The edifice belonging to the Society is a spacious brick building, containing a library of nearly 12,000 volumes, beside many antique manuscripts and files of newspapers, and portraits of eminent men. The Society has a fund of nearly $20,000, derived mostly from bequests made by the founder of the Society, that venerable member of the typographical craft, Isaiah Thomas. The Antiquarian Society has for its especial object the collection and preservation of every thing relating to American history, there to treasure up those curious and rare materials which the antiquary and historian have occasion constantly to use. It is already replete with materials of this kind in a greater amount and perfection than any other library on this continent. The collection of newspapers—those living chronicles of olden times—is immense and far more extensive than can be found in any other institution in this country. We saw among other curious matters, a copy of the News Letter, first published in 1704, the earliest journal printed in this country. Also an illuminated manuscript, written before the invention of printing.—*Northampton Courier.*

REV. J. OWEN.

THE late Rev. John Owen, A. M., having on a particular occasion endeavored in vain to accommodate a matter in dispute between two friends, for both of whom he felt much respect, evinced the amiableness of his disposition by retiring and writing impromptu the following lines, which he transmitted to the disputants:

How rare that toil a prosperous issue finds
Which seeks to reconcile divided minds!
A thousand scruples rise at passion's touch;
This yields too little, and that asks too much;
Each wishes each with other eyes to see,
And many men, of many minds agree.
What meditation, then, the Saviour show'd,
Who singly reconciled us all to GOD!

Charleston Observer.

CREDULITY OF INFIDELS.

CHARLES the Second, says Addison, hearing the celebrated Vossius, a freethinker, repeating some incredible stories of the Chinese, turning to those about him, said, "This learned divine is a very strange man; he believes every thing but the Bible."

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